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ABSTRACT

A supplement to social studies texts, this guide includes eight activity units and reviews of 1-6 grade social studies textbooks published by American Book Social Studies, McGraw-Hill, Silver Burdett, Ginn, Macmillan Social Studies, Laidlaw Brothers, and Follett. The reviews, listed by publisher and book title, discuss Indian-subject content, content quality, and possible supplemental material. Units cover six major Indian culture areas (Northeast, Southeast, Plains, Southwest, Pacific Northwest, and Alaska), food resources, and general classroom activities. Each unit contains overview information concerning the particular culture area; a culture area map with major tribal groups; an activity number and title; suggested grade level and instructional goals; number of students; time involved; vocabulary; a cross-reference to the text activity guide; skills and materials used in the activity; description of the method used to conduct the activity; an illustration or pattern, if necessary; a special word-sound box for kindergarten; suggested discussion questions for all grades; and background information for teachers. Activity topics include Iroquois longhouse; Algonquian feather cape; Seminole clothing; Creek village; counting in Ojibwa, Dakota, Zuni, Chinook, and Cherokee; Eskimo igloo; Navajo hogan; honor feathers; fry bread; and cradleboards. A list of 70 Indian Education films includes discussion ideas. A map of all the major culture areas and an evaluation form conclude this guide. (NQA)

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THE AMERICAN INDIAN
SOCIAL STUDIES
CURRICULUM ACTIVITY GUIDE
K-6

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This volume is kindly dedicated
to our elders
who kept the traditions.

Esther Stutzman

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Developed By:

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SOUTHWEST POTTERY
DESIGN

The need for comprehensive Indian culture and historical curriculum has existed for generations. Although more recent textbooks have attempted to fill obvious historical gaps, too often American history begins with Columbus and presents Indians as barriers to Manifest Destiny.

Many interested teachers have attempted to supplement existing curriculum, but accurate sources have been difficult to locate and have often been unadaptable to classroom use. As teachers find less and less available time to research historical texts for information, the need for the present curriculum guide became apparent.

The K-6 American Indian Social Studies Curriculum Activity Guide was developed to help fill this need. Under a federal competitive grant (Title IV, Part B, of the Indian Education Act of 1972) the Willow River Indian Benevolent Association (WRIBA) received a three year grant to develop Indian curriculum for use in local schools. The Indian Education office at the Coos County Education Service District has operated since January, 1976 to help coordinate Indian Education services to area schools. During that time it has become obvious that Indian curriculum in schools on the Oregon south coast is a necessity.

Many previous attempts at developing Indian curriculum have shared the problem that compilers of such material have been sympathetic and caring, but not Indian. Esther Stutzman, Indian Education Curriculum Developer, is a Coos Indian. She developed knowledge and understanding of a myriad of Indian cultures, as well as an outstanding insight into her own tribal identity. As director of the Native American Research Center museum; ethnohistorian member of the Governor's Advisory Council on Historic Preservation; member of the Oregon Committee For The Humanities; chairperson of the Coos Bay Indian Education Parent Committee; council member of the Coos, Lower Umpqua and Siuslaw Indian tribes; instructor of North Bend Senior and Junior High "Indians In America" classes, Esther brings a unique Indian background into the development of Indian curriculum.

Many people contributed ideas to the final format of this major work: Indian Education programs; Coos County teachers; the Indian Activity Center; the Coos, Lower Umpqua and Siuslaw tribes; the Native American Research Center; and many others. The curriculum activity guide has been developed for the use of teachers as a supplement to social studies texts now being used in area schools. We hope that its use will give a more complete social studies view for students on the southern Oregon coast as well as elsewhere.

Jim Thornton
Indian Education Coordinator
Coos County ESD/WRIBA
Spring 1981

School of Education
Oregon State University
Corvallis, Oregon 97331

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The American Indian Activity Guide is the creation of Indians and Indian educators on the south coast of Oregon. The conceptual and developmental work was done by Esther M. Stutzman, Curriculum Developer for Indian Education, Coos County Education Service District, Coos Bay, Oregon.

The guide is a unique and authentic contribution to the improvement of social studies education, especially at the elementary-school level, since it complements and supplements existing information now available in nationally-published textbooks. Even more importantly, Indian people including the author, are making authentic information and activities available to children and youth in efficient curriculum format which will surely enhance the effectiveness of teachers and students.

The author is uniquely qualified for the task of developing the guide. She is an Indian educator, a student of Indian history and culture, an author, a museum curator, and a valued member of the Indian and non-Indian communities of the State of Oregon. It is my pleasure to serve as her academic advisor as she continues to distinguish herself as a student in higher education. I endorse this guide and recommend it to teachers and students of American Indian history and culture.

Sincerely,

Carvel Wood

Dr. Carvel Wood
School of Education

April, 1981

"A LOSS OF ONE CULTURE IS A LOSS TO ALL CULTURES..."

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Tipis and Totem Poles—
Is There More?

For years, Hollywood has been a primary influence in the image of the American Indian. This image was carried on in the minds of most people to mold a *stereotype*; a generalization of Indian culture.

The Indian-white confrontation on the Plains during the 1800's attracted national and world wide attention. Books were written and stories told of the great "warriors on horseback" who so fiercely fought the newcomers. As a result, a Pan-Indian idea developed depicting all Indian cultures in the image of the Plains tribes.

At the time of the white contact there were hundreds of tribal groups in North America. These tribes were further broken down into bands, clans and villages each distinct from one another in certain ways. There could be a marked difference in lifestyle within the same tribe as a result of this. Each tribe lived as the environment dictated and each adapted survival techniques according to the region. To study only one tribe or culture area (such as the Plains) would be a generalization. It would be unfair to overlook the richness of diverse cultures.

Culture Areas—An Overview

The *culture* of a people is the total experience and methodology that suggests similarity to some degree. The *area* is the region inhabited by the people who have that similarity of culture. Too often American Indian culture areas have been called *culture groups* which gives the impression that the people are identical rather than similar.

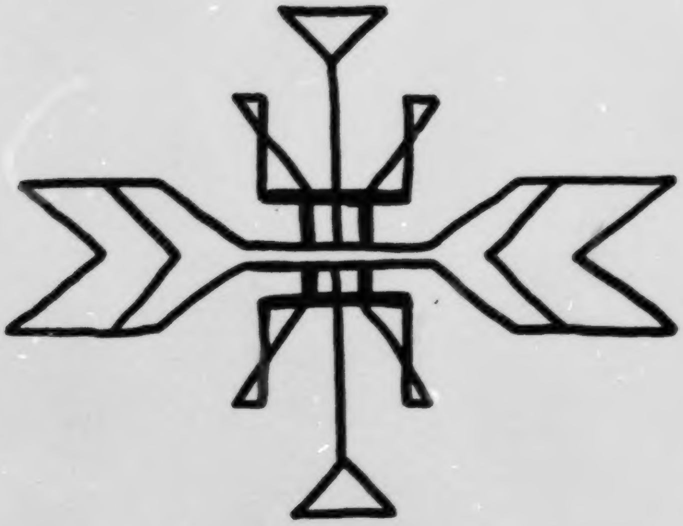
Culture areas are merely frameworks in which many varieties of methods develop. The culture areas in this guide have been defined according to geographical areas. This appears to be a realistic method of addressing lifestyles that develop due to environmental influence yet it must be emphasized that there are no real boundaries between culture areas. Just as the geography changes gradually so do lifestyles, often reflecting a wide variety of living patterns as prairies change to forest and forests become mountains. And so, a broad statement of lifestyle within one culture area would be over-simplification; for example: "Plains Indians lived in tipis". This stereotype has been used to such a degree that it is accepted as fact. (In actuality, the Plains culture area had tipis, earth lodges, grass-thatch houses, domed mat huts and conical bark houses).

It is not expected that children be able to determine all variances in house-types or any other aspect of Indian lifestyle. However, it is important for children to understand that many varieties of culture existed within each area. Many tribal groups, many languages and the many changes in environment all resulted in cultural styles that are unique and rich in tradition.

Unlearning Stereotypes

In learning of the differences in culture, an effective method is to begin with the known *STEREOTYPE* and broaden the area from that point. As each stereotype is "unlearned" and replaced with factual knowledge a broader definition of Indian lifestyles results.

It is important to break down the myths that surround the Indian people. Social and personal prejudices result from inaccurate information. With learning and subsequently understanding, those prejudices may be dismissed in favor of tolerance and appreciation.



SIOUX BEADWORK DESIGN

Stereotypes to "Unlearn"

Many Indian-reference words and phrases exist today in the form of stereotypes. Few of these are flattering to the Indian people. Most are very offensive. Below is given a list of references that will be helpful in presenting an accurate picture of Indian life.

1. "Sit like an Indian"

   All people of all races sit in cross-legged fashion, especially when sitting on the ground. Those culture groups who do not use chairs or benches may assume this position for comfort.

2. Indian "Princess"

   Indian people did not have royalty such as the Europeans have, but instead, had councils of wise people who made decisions. An Indian "Princess" was probably the daughter of one of the tribal leaders. In order to be a "Princess", the father had to be a king. Indians had no kings.

3. War Bonnet

   The people of the Plains primarily used the "war bonnet". It was not just for wars but for ceremonial purposes also. Only the most honored and respected members of the tribe were allowed to wear such a bonnet and this honor must be earned.

4. War Whoop

   Indian people did not make a "war whoop" as it is commonly done - touching the hand to the mouth and emitting a sound like a siren. The Indian people in battle gave short loud cries in order to unnerve the enemy. The sound was also one of joy such as the modern "Yipee".

5. Squaw

   This word has taken on a bad connotation. Indian people are offended by its use. In the past it has been too often used in a demeaning manner.

6. Buck

   Same as above.

7. Scalping

   The early colonists and settlers paid bounty-hunters for the scalps of Indians. It was a method to eliminate the tribes from land that was wanted for settlement. Before the Europeans came, scalping was not practiced among Indian people, but rather cutting the enemy's hair was common. Later, many tribes used scalping as a means of showing ferocity and retribution.

8. Speak Indian

There is no such language as "Indian". There were approximately 220 distinct and different languages among Indian people (even in Coos County, three dialects existed, unintelligible from each other). Properly, it is stated - "Speak an Indian language".

9. "Ugh"

Only Hollywood Indians use this.

10. The use of "um" after words

Hollywood also invented a broken speech pattern for Indians in which "um" is added to words (ride-um, see-um, like-um). Indian people have never spoken like this.

11. Like "a bunch of wild Indians"

Again, thanks to Hollywood the Indian has been labeled as specifically "wild" and untamed.

12. "How"

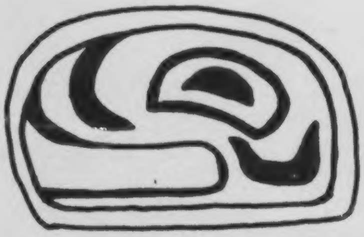
Origin of this is unknown. More properly, perhaps "Kla-how-ya" a Chinook phrase for both hello and good bye.

13. "One little, two little, three little Indians . . ."

This is offensive to most Indian people.

14. "Indian-giver"

This has always been used to mean a person will take back what has been given. How this phrase came about in unknown, considering the fact that the Indian people historically have not been in a position to "reclaim" what was given away. Use of this phrase is also offensive to Indian people.



Turtle's Head Design
Northwest Coast

How To Use The American Indian Curriculum Activity Guide

As a starting point in developing the guide, all 1-6 grade social studies textbooks in an eleven-district area were reviewed for Indian content. As a result, a Text Activity Guide was produced (pp. 7 through 28). The intent is to include Indian studies whenever possible in the overall social studies structure.

The Text Activity Guide is broken down by publisher name and book title. For each text there is a written review and each text has its own suggested guide. All or any of the suggested units may be used as well as other related units of interest to the teacher and students.

The activity units (A-1 through H-13) are listed by culture area and subject in the Table of Contents. Six major areas have been used:

1. Northeast
2. Southeast
3. Plains
4. Southwest
5. Pacific Northwest
6. Alaska

Overview information concerning that particular Indian culture area precedes each unit and provides valuable background in gaining a perspective of geographical tribal locations. Each unit also contains a culture area map with major tribal groups. The back cover of the guide is a fold-out map of all the major culture areas in perspective.

Two additional units contain:

1. Food Resources (classroom cooking)
2. General Classroom Activities (activities applicable to nearly all culture areas).

Each unit contains:

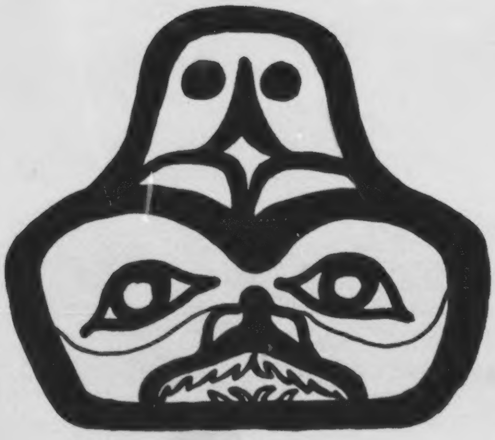
1. An activity number
2. A suggested grade level; these are variable in most cases. Modification of technique is encouraged in order to make the activity fit the grade.
3. Culture area and activity title
4. Suggested instructional goals
5. Number of students and time involved
6. Vocabulary (may be expanded at teacher descretion)
7. A Textbook Key as a cross-reference system to the Text Activity Guide
8. Skills the student will use in activity
9. Materials needed for each activity; these are variable. Others may be substituted if applicable.

The method used to carry out the activity is described and if necessary, an illustration or pattern is included.

Following this is a special word-sound box for Kindergarten and suggested discussion questions for all grades.

On the reverse side of each activity unit is background information for the teachers.

The final page of the guide is an evaluation. After completion of the year's Indian studies, please fill out the form and return to the address shown. This will assist in updating the guide in the future.



PACIFIC NORTHWEST
FISH DESIGN

Social Studies Textbook Reviews

The following reviews have been written for social studies textbooks currently in use in Coos County and the Reedsport, Florence, Gold Beach, Agness, and Brooking school districts.

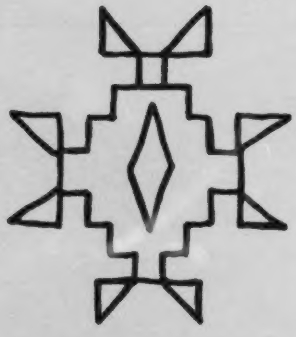
Text were reviewed specifically for:

1. Indian-subject content
2. Quality of Indian content
3. Possible supplemental material

Historically, textbooks have neglected to show the real culture of the Indian people. Often, texts contained inaccurate information or stereotypes. More often, the Indian people were afforded only a short paragraph in the "settling of the West" chapters. Now, with changing attitudes toward minorities, the Indian people have been given more attention in textbooks, but too often the old ideas remain.

A few of the reviews may seem overly critical, however from the standpoint of the Indian people it is important to present an accurate picture of Indian culture and history.

The majority of the texts are adequate. Two series, American Book Social Studies and McGraw Hill, are excellent in Indian content and presentation. For all the texts it is suggested that the curriculum activity guide be used as supplemental material. A Text Activity Guide follows each review.



SIOUX BEADWORK
PATTERN

American Book Social Studies
SELF (Grade 1)

There are no specific Indian references in this text, with the exception of one drawing on page 28.

The following Text Activity Guides are suggested to supplement the content.

CHAPTER 1-2:

Indian language sounds presented as means of communication. Picture stories have meaning to relate to story.

A-11 Northeast Words/Phrases
B- 4 Southeast Words/Phrases
C-10 Plains Picture Stories
C-14 Plains Words
D-13 Southwest Words
E-13 Pacific Northwest Words

CHAPTER 3-4:

Discussion of how Indian housetypes developed according to geographical regions. How each was ideal for that particular area.

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
E- 1 Plank Slab House
F- 1 Eskimo Igloo

CHAPTER 5:

Indian clothing and food. How environment dictated food supply.

A- 3 Algonquian Feather Cape
A- 4 Iroquois Hats
A- 8 Cornhusk Dolls
B- 3 Seminole Clothing
C- 5 Winter Caps
D- 5 Weaving
D- 6 Grinding Corn
E- 3 Pacific Northwest Clothing
F- 2 Snow Goggles
G- 1 Pemmican
G- 2 Fry Bread
G- 3 Cornbread
G- 4 Roasted Pumpkin Seeds

American Book Social Studies
OTHERS (Grade 2)

There are no Indian references in this text. The following Text Activity Guides are suggested to supplement the content.

CHAPTER 1:

Indian communities (tribes, villages, and families). How an Indian community uses resources.

A- 2 Birchbark Canoe
B- 2 Creek Village
C- 4 Travois
D- 4 Pottery
E- 6 Cattail Weaving
F- 2 Snow Goggles

CHAPTER 2:

Indian council government. How Indian tribes traded for goods with other tribes.

C- 9 Honor Feathers
H- 10 Possession Markers

CHAPTERS 3-4:

Indian people used natural resources. Goods and services were shared and traded.

A- 5 Wampum Belts
C- 3 Bullboats
D- 9 Kachinas
E- 9 Totem Poles
F- 4 Soap Carving
H- 8 Jewelry
H-12 Rattles

*** American Book Social Studies ***
COMMUNITIES (Grade 3)

There are no Indian references in this text. The following Text Activity Guides are suggested to supplement the content.

UNIT 1:

Basic needs of tribes.

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
E- 1 Plank Slab House
F- 1 Eskimo Igloo
D- 6 Grinding Corn
G- 1 Pemmican
G- 2 Fry Bread
G- 3 Cornbread
G- 4 Roasted Pumpkin Seeds

UNIT 2-3:

Tribes used certain materials according to environment.

A- 2 Birchbark Canoe
C- 6 Parfleche
D- 4 Pottery
D- 5 Weaving
D-10 Corncob Dolls
E- 2 Dugout Canoe
E- 4 Burden Baskets
F- 2 Snow Goggles

UNIT 4:

Indian Customs.

A- 5 Wampum Belts
A- 6 Cornhusk Masks
D- 7 Zuni Masks: Clowns
D- 9 Kachinas
E- 7 Coppers
E- 8 Potlatch
E- 9 Totem Poles

American Book Social Studies
ENVIRONMENTS (Grade 4)

The text contains no specific Indian culture studies. Page 127-128 describes a Cherokee girl who uses the environment to meet basic needs. On page 184 is a Kwakiutl peim and references to the Indian respect for the land.

The following Text Activity Guides are suggested to supplement the content.

UNIT 1:

Climate determines basic needs and methods of addressing needs. Overview of six major culture areas and characteristics.

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
E- 1 Plank Slab House
F- 1 Eskimo Igloo
H- 2 Culture Comparisons
H- 5 Pioneer Letters
H- 7 The First Thanksgiving

UNITS 2-3:

Food resources and technology also dependent upon environment.

A- 3 Algonquian Feather Cape
C- 5 Winter Caps
C- 8 Shields
E- 9 Totem Poles
F- 4 Soap Carving
G- 1 Pemmican
G- 2 Fry Bread
G- 3 Corn Bread
G- 4 Roasted Pumpkin Seeds

American Book Social Studies
AMERICANS (Grade 5)

Indian studies content of this book is excellent. It is highly recommended in its entirety for classroom use. Supplemental information may be used in the following Text Activity Guides.

General:

H- 1 Pre/Post Testing
H- 3 Writing Stories
H- 6 Silhouettes

Related Text

84-87 Pacific Northwest - Use Activity Unit E (1-14)

87 California Intermountain - See page of this guide for more background

88-90 Southwest - Use Activity Unit D (1-14)

91-93 Plains - Use Activity Unit C (1-14)

95-96 Eastern Woodlands - Use Activity Units A (1-12) and B (1-5)

97-98 Alaska - Use Activity Unit F (1-7)

*** American Book Social Studies ***
CULTURES (Grade 6)

This text is excellent in Indian content especially when speaking of "values" and attitudes (e.g., page 17). It is highly recommended for classroom use. Supplemental information may be used in the following Text Activity Guides.

UNIT 1 (pp. 13-15):

The desert cultures of the Southwest survival techniques.

D- 1 Pueblo
D- 2 Navajo Hogan
D- 4 Pottery
D- 6 Grinding Corn
G- 3 Corn Bread

UNIT 2 (p. 80):

Indian "writing".

C-10 Picture Stories
E- 7 Coppers
H-10 Possession Markers

Note:

Cultures around the world are presented in this text. The culture of the Indian people should be shown as one unique from the others. Of the six major Indian culture areas, none are duplicated anywhere else in the world. Since the geography of North America has given distinction to six major culture areas, a *case study* such as is mentioned on page three of the text might be implemented in the classroom. Divide the class into six groups (culture areas) and use the Activity Guides for:

1. House types
2. Clothing
3. Food resources
4. Techniques particular to that area

Questions might be:

1. What is the environment like?
2. What are the resources?
3. Why is a certian type of house built?
4. What type of food can be found (or grown)?
5. What techniques might be used for several groups?
6. Which area would have the "easiest" life? (i.e., most readily available resources).

McGraw-Hill Social Studies
DISCOVERING OTHERS (Grade 1)

Pages 112-113 show a variety of environments in which Indian people live. This section and others may be expanded by using the following Text Activity Guides.

UNIT 1:

Indian games may be introduced to show relationships with other people.

A-10 Willow Hoop Game
C-13 Plum Seed Game
D-11 Peach Pit Game
E-10 Coos Hand Game
F- 6 Ring Game

UNIT 2:

Methods of communication are demonstrated.

A-11 Words/Phrases
C- 9 Honor Feathers
C-10 Picture Stories
E-14 Counting in Chinook
H-10 Possession Markers

UNITS 3-4:

Needs of Indian people depended on environment.

A- 2 Birchbark Canoe
B- 1 Seminole Chickee
C- 1 Tipi
C- 6 Parfleche
D- 5 Weaving
E- 1 Plank Slab House
E- 9 Totem Poles
F- 2 Snow Goggles
G- 4 Roasted Pumpkin Seeds

** McGraw-Hill Social Studies **
LEARNING ABOUT PEOPLE (Grade 2)

There is no Indian related content as such in this text. The following Text Activity Guides are suggested to supplement the content.

UNIT 1:

Certain things Indian people do in order to carry out lifestyles.

A- 8 Cornhusk Masks
C- 7 Coup Sticks
D- 7 Zuni Masks: Clowns
D- 9 Kachinas
E- 7 Coppers
E- 8 Potlatch
H-11 Drum

UNIT 2: Indian people learn certain things to make life easier.

A- 3 Algonquian Feather Cape
B- 2 Creek Village
C- 5 Winter Caps
D- 4 Pottery
E- 4 Burden Baskets

UNIT 3:

Communication among Indian people is a different sound than English.

A-11 Words/Phrases
B- 4 Words/Phrases
C-14 Words
D-13 Words
E-13 Words

UNIT 4:

Indian games are helpful in making decisions and learning about probabilities.

A- 9 Deer Button Game
C-13 Plum Seed Game
D-12 Throwing Down-Sticks Game
E-11 Haida Odd-and-Even Game
F- 5 Jackstraws

McGraw-Hill Social Studies
EXPLORING COMMUNITIES (Grade 3)

The Indian content (pp. 36-37, 79-80, 138-141, and 203) is mainly concerned with the initial contact of early settlers. Supplemental information may be used by including the following Text Activity Guides.

UNITS 1-2:

Basic needs of Indian people depend upon environment.

	Housing		Food
A- 1	Iroquois Longhouse	D- 6	Grinding Corn
B- 1	Seminole Chickee	G- 1	Pemmican
C- 1	Tipi	G- 2	Fry Bread
C- 2	Earth Lodge	G- 3	Corn Bread
D- 2	Navajo Hogan	G- 4	Roasted Pumpkin Seeds
E- 1	Plank Slab House		
F- 1	Eskimo Igloo		

Transportation & Clothing

A- 2	Birchbark Canoe	C- 4	Travois
A- 4	Iroquois Hats	D- 5	Weaving
B- 3	Seminole Clothing	E- 2	Dugout Canoes
C- 3	Bullboats		

UNITS 3-4:

Indian people worked together to use resources and plan for future needs.

A- 5	Wampum Belts	E- 4	Burden Baskets
C- 8	Shields	H- 6	Silhouettes
D- 4	Pottery	H- 8	Jewelry

McGraw-Hill Social Studies
STUDYING CULTURES (Grade 4)

Cultures of Asia, Africa, South America and Eurasia are covered in this book. For a culture study the following Text Activity Guides may be used.

A unit on Indian culture should involve the basic needs of the people and the resources as determined by environment.

A- 1 Iroquois Longhouse
A- 2 Birchbark Canoe
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery

E- 1 Plank Slab House
F- 1 Eskimo Igloo
F- 4 Soap Carving
H- 1 Pre/Post Testing
H- 4 Word Search
H- 5 Pioneer Letters
H- 7 The First Thanksgiving
H- 9 Hand Puppets

McGraw-Hill Social Studies
UNDERSTANDING THE UNITED STATES (Grade 5)

This text has an excellent Indian content. This section and others may be expanded by using the following Text Activity Guides.

UNIT 1:

Indian language sounds are varied according to culture area.

A-11 Words/Phrases
A-12 Counting in Ojibwa
B- 4 Words/Phrases
B- 5 Counting in Cherokee
C-14 Words

C-15 Counting in Dakota
D-13 Words
D-14 Counting in Zuni
E-13 Words
E-14 Counting in Chinook

UNIT 2:

Indian cultures that experienced the first European contact are studied.

A- 1 Iroquois Longhouse
A- 5 Wampum Belts
A- 6 Cornhusk Masks

A- 9 Deer Button Game
B- 2 Creek Village

UNITS 3-5:

Plains cultures are studied as an area feeling tremendous impact of Western Expansion.

C- 1 Tipi
C- 2 Earth Lodge
C- 3 Bullboats
C- 6 Parfleche
C- 9 Honor Feathers
C-10 Picture Stories
C-13 Plum Seed Game

The Pacific Northwest Territory

E- 7 Coppers
E- 8 Potlatch
E-11 Haida Odd-and-Even Game

The Southwest cultures (pp. 317-333) have retained many traditions.

D- 1 Pueblo
D- 2 Navajo Hogan
D- 4 Pottery
D- 6 Grinding Corn
D-12 Throwing-Down-Sticks Game

** McGraw-Hill Social Studies **
INVESTIGATING SOCIETIES (Grade 6)

South America, Africa, China and Europe are the societies discussed in this book.

The following Text Activity Guides are suggested to supplement the content.

A unit on Indian culture should involve the basic needs of the people and resources as determined by environment.

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery
E- 7 Coppers
E- 8 Potlatch
F- 4 Soap Carving
H- 1 Pre/Post Testing
H- 2 Culture Comparison
H- 5 Pioneer Letters
H- 7 The First Thanksgiving
H- 9 Hand Puppets

** Silver Burdett Social Studies **
LIVING IN FAMILIES (Grade 1)

Chapter three tells of the Hopi people in the Southwest and the manner in which they obtained food. Pages 72-73 contrasts the ancient Hopi culture to modern Hopi farming. It is a good example of one way in which Indian people gathered resources, however it should be emphasized that all Indian people did not gather food in this manner.

The following Text Activity Guides are suggested to supplement the content.

CHAPTERS 1-2:

Indian shelters.

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
E- 1 Plank Slab House
F- 1 Eskimo Igloo

CHAPTER 3:

Indian Foods.

D- 6	Grinding Corn	G- 3	Corn Bread
G- 1	Pemmican	G- 4	Roasted Pumpkin Seeds
G- 2	Fry Bread		

CHAPTER 4:

Indian Clothing.

A- 3	Algonquian Feather Cape	C- 5	Winter Caps
A- 4	Iroquois Hats	D- 5	Weaving
B- 3	Seminole Clothing	E- 3	Clothing

CHAPTER 5:

Indian people use resources of their own area for a variety of lifestyles.

A- 2	Birchbark Canoe	E- 2	Dugout Canoe
A- 8	Cornhusk Dolls	E- 4	Burden Baskets
A-10	Willow Hoop Game	E- 7	Coppers
C- 3	Bullboats	E- 8	Potlatch
C- 4	Travois	E- 9	Totem Poles
C- 6	Parfleche	F- 2	Snow Goggles
D- 4	Pottery	F- 3	Hoop Drum
D- 9	Kachinas		

** Silver Burdett Social Studies **
LIVING IN COMMUNITIES (Grade 2)

There are several Indian references in the book (pp. 35, 48, and 56-57). On page 171 there is a very general statement about Indian people that seems to give the impression that all tribes lived in a certain manner. The facing picture is inaccurate in detail, being a composite of many tribes. Emphasis should be placed on the fact that Indian people developed different lifestyles.

The following Text Activity Guides are suggested to supplement the content.

CHAPTER 1:

Indian people in tribal groups did certain things depending on the environment.

A- 4 Iroquois Hats
A- 5 Wampum Belts
C- 8 Shields
D- 4 Pottery
D- 6 Grinding Corn
E- 6 Cattail Weaving
F- 2 Snow Goggles

CHAPTER 2:

The tribes of the Southeast.

B- 1 Seminole Chickee
B- 3 Seminole Clothing

CHAPTER 3:

Means of transportation among Indian tribes.

*A- 2 Birchbark Canoe
C- 3 Bullboats
C- 4 Travois
E- 2 Dugout Canoe

CHAPTER 4:

Many Indian languages are used for communication.

A-11 Words/Phrases
B- 4 Words/Phrases
C-14 Words
D-13 Words
E-13 Words

CHAPTERS 5-6:

Indian children learn many valuable "rules" of life with the use of games.

A- 9 Deer Button Game
C-13 Plum Seed Game
D-11 Peach Pit Game
D-12 Throwing-Down-Sticks Game
E-10 Coos Hand Game
F- 6 Ring Game

** Silver Burdett Social Studies **
PEOPLE AND RESOURCES (Grade 3)

The only specific Indian reference is on page 92 concerning the attitude toward conservation. For a culture study the following Text Activity Guide may be used.

A unit on Indian culture should involve the basic needs of the people and the resources as determined by environment.

* Also may be used for Chapter 6, pp. 171 & 175.

A- 1 Iroquois Longhouse
A- 2 Birchbark Canoe
A- 6 Cornhusk Masks
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery
E- 1 Plank Slab House
F- 1 Eskimo Igloo
F- 2 Snow Goggles
H- 1 Pre/Post Testing
H- 5 Pioneer Letters
H- 7 The First Thanksgiving
H- 9 Hand Puppets
H-12 Rattles

Silver Burdett Social Studies
PEOPLE IN REGIONS (Grade 4)

A group of Canadian Indians is the focus of "Life In a Northern-Forest Village", pp. 172-179. It shows the Indian people living in a changing world. The content is well done although the tribal group is not mentioned. Probably due to the location, the tribe is Cree.

The following Text Activity Guides are suggested to supplement the content.

CHAPTER 1-2:

Different regions produced different foods.

D- 6 Grinding Corn (Southwest, Northeast)
G- 1 Pemmican (all groups)
G- 2 Fry Bread (all groups)
G- 3 Cornbread (Southwest)
G- 4 Roasted Pumpkin Seeds (Southwest, Northeast)

CHAPTER 4:

Tribes of the Southwest deserts had a particular lifestyle.

D- 1 Pueblo
D- 2 Navajo Hogan
D- 4 Pottery
D- 7 Zuni Masks: Clowns
D- 9 Kachinas
D-12 Throwing-Down-Sticks Game
D-13 Words

CHAPTERS 5-6:

People of the mountains and forests depended upon the environment for survival.

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
E- 1 Plank Slab House

CHAPTER 7:

Plains tribes developed unique living techniques.

C- 1	Tipi
C- 2	Earth Lodge
C- 3	Bullboat
C- 6	Parfleche
C- 8	Shields
C-10	Picture Stories

Silver Burdett Social Studies
PEOPLE AND PLACES

Cultures of Asia, Africa, South America and Eurasia are covered in this book. For a culture study the following Text Activity Guide may be used.

A unit on Indian culture should involve the basic needs of the people and the resources as determined by environment.

A- 1	Iroquois Longhouse
A- 2	Birchbark Canoe
B- 1	Seminole Chickee
C- 1	Tipi
C- 2	Earth Lodge
D- 1	Pueblo
D- 3	Apache Wikiup
D- 4	Pottery
E- 1	Plank Slab House
F- 4	Soap Carving
H- 1	Pre/Post Testing
H- 3	Writing Stories
H- 7	The First Thanksgiving
H- 9	Hand Puppets

Silver Burdett Social Studies
PEOPLE IN THE AMERICAS

Chapter two (pp. 41-62) is titled "The First Americans". Pages 41-54 concerns North American tribes and the remainder of the chapter is about the Central and South American people.

It is strongly suggested that additional material be used to study Indian cultures. The chapter is filled with generalities, stereotypes and negative racial I.Q. comments. The total inaccuracy of most details is obvious but by far, the generalities given are the most absurd. There is a constant comparison of Indian "technology" to modern industry with a definite superiority attitude.

Overall, the recommendation is to exclude chapter two because of the content. It is not a positive nor an accurate portrayal of Indian culture. The following are examples of misinformation that should be noted:

page 45 - "They learned to grow corn in most of the climates and soils of North America."

Corn was predominant in the Southwest and along the eastern part of the United States. Corn was not grown in the Pacific Northwest, the Plains, or the California-Intermountain region of the Far North.

page 46 - "Dugout canoes were used by a few groups that lived near the Pacific Ocean."

In the entire Pacific Coastal culture area all people used dugouts. Dugouts were used in the Southeast and along the Atlantic also.

page 46 - There is a discussion of "low" and "high" levels of technology. It should be pointed out that Indian people manufactured adequate tools to achieve a highly sophisticated level of technology (totem poles, plank houses, dugouts).

The text states, pages 46 and 51, that with a "high" level of technology, man can change his environment. It should be emphasized that the Indian people lived in harmony with the environment with little desire to conquer it.

page 47 - "They never made use of wind power by using sails."

Several tribes in British Columbia used sails made of woven bark mats.

page 48 - "When Indians hunted, they usually hid near a brook."

This is an absurd statement. Indian people used elk pits, deer drives and camouflage hunting as well as "hiding".

page 50 For a tipi, "They stood about twelve limbs in a circle. The limbs were tied together at the top".

Plains tipi construction begins with three or sometimes four poles tied together at the top and set into a circle. An additional 14-16 poles were set upright against the center poles.

page 50-51- "But it seem they never used the buffalo to carry their loads."

This statement is self-explanatory in its ridiculousness.

In addition, the following Text Activity Guides are suggested to replace the content.

Culture of Indian people should be presented as unique and rich in tradition. Geography and environment gave rise to lifestyles:

Housing

A- 1 Iroquois Longhouse
B- 1 Seminole Chickee
B- 2 Creek Village
C- 2 Earth Lodge
D- 2 Navajo Hogan
D- 3 Apache Wikiup

Language

A-11 Words/Phrases
B- 4 Words/Phrases
C-14 Words/Phrases
D-13 Words/Phrases

Transportation

C- 3 Bullboat
E- 2 Dugout Canoe

Traditions

A- 6 Cornhusk Masks
C- 9 Honor Feathers
D- 7 Zuni Masks: Clowns
E- 7 Coppers
E- 8 Potlatch

Miscellaneous

E-14 Counting in Chinook
F- 4 Soap Carving
G- 1 Fry Bread
H- 1 Pre/Post Testing
H- 2 Culture Comparisons
H- 3 Writing Stories
H- 5 Pioneer Letters
H- 7 First Thanksgiving

Ginn and Company
OUR PEOPLE

There is good Indian content in Chapter One, "The Land and The First People". Southeastern, Northeastern and Southwestern cultures are mentioned. For more detail and broader study, the following Text Activity Guides are suggested.

General

H- 1 Pre/Post Testing

page: **Southeast**

17-18 **Southeast**

B- 2 Creek Village
B- 4 Words/Phrases
B- 5 Counting in Cherokee

page:

18-19 Southwest

It must be emphasized the "pueblo" is not a name of a tribe as the book indicates. Anasazi (old culture cliff dwellers), Zuni, Acoma, Hopi, etc. all lived in pueblo type housing (Spanish for house is "pueblo").

D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery
D-13 Words
D-14 Counting in Zuni

19-22 Eastern Woodlands

A- 1 Iroquois Longhouse
A- 5 Wampum Belts
A- 6 Cornhusk Masks
A-11 Words/Phrases
A-12 Counting in Ojibwa

22 Plains

C- 1 Tipi
C- 2 Earth Lodge
C- 3 Bullboat
C- 8 Shields
C-10 Picture Stories (Can also be used for page 23, picture stories)
C-14 Words
C-15 Counting in Dakota

For other culture groups. The following is suggested:

Pacific Northwest

E- 1 Plank Slab House
E- 2 Dugout Canoe
E- 7 Coppers
E- 8 Potlatch
E-13 Words
E-14 Counting in Chinook

Alaska

F- 3 Hoop Drum
F- 4 Soap Carving
F- 7 Finger Puppets

Ginn and Company
OUR COUNTRY
Grade 5

Indian content is scattered throughout the text, with no real meaningful concentration. There are numerous references to explorers who "found" or "discovered" areas and tribes. The following Text Activity Guides are suggested to supplement the content.

page:

26 The text states that "A tribe is a large group of people who speak the same language . . ." This is misleading since many tribes spoke dialects of a basic language.

page: A-11 Words/Phrases (Northeast)
B- 4 Words/Phrases (Southeast)
C-14 Words (Plains)
D-13 Words (Southwest)
E-13 Words (Pacific Northwest)
E-14 Counting in Chinook

28 "The Ways of Native Americans"

A- 1 Iroquois Longhouse
A- 9 Deer Button Game
C- 1 Tipi
C- 9 Honor Feathers
C-10 Picture Stories
H- 2 Culture Comparisons

30-31, 326 "Native Americans of the Northwest Coast"

E- 2 Dugout Canoe
E- 7 Coppers
E- 8 Potlatch
E-10 Coos Hand Game

31 Foods

G- 1 Pemmican
G- 2 Fry Bread
G- 3 Corn Bread
G- 4 Roasted Pumpkin Seeds

86, 140, 340 Southwest

D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery
D- 7 Zuni Masks: Clowns
D-12 Throwing-Down-Sticks Game

111, 112 Southeast

B- 1 Seminole Chickee
B- 2 Creek Village
B- 5 Counting in Cherokee

138 As a supplement to the discussion of Chief Joseph and the Nez Perce, it is suggested that the film "I Will Fight No More Forever" (F2121-2124) be shown.

Ginn and Company
OUR WORLD

Cultures of Asia, Africa, South America and Eurasia are covered in this book. For a culture study, the following Text Activity Guide may be used.

A unit on Indian culture should involve the basic needs of the people and the resources as determined by environment.

A- 1 Iroquois Longhouse
A- 2 Birchbark Canoe
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery
E- 1 Plank Slab House
F- 1 Eskimo Igloo
F- 4 Soap Carving
H- 1 Pre/Post Testing
H- 4 Word Search
H- 5 Pioneer Letters
H- 7 The First Thanksgiving
H- 9 Hand Puppets

Pergrine Smith, Inc.
OREGON!

The Indian subject matter for this text is inadequate and incorrect in the treatment of coastal tribes. It contains misinformation and absurd statements that are misleading. It should be noted that the text author uses examples of the Nootka Indians and tribes north of the Columbia in an attempt to portray Oregon coastal tribes. The chapters concerning the Columbia Plateau people and "the Indian way" are very generalized. Other references, many of them inaccurate, are scattered throughout the text. It is strongly suggested that the following information be used to correct the Indian content. Suggested Activity Guides follow in order to present an accurate coastal Indian study.

page:

44 "The first people to live in the New World were probably from Asia . . . Most likely they came in small boats."

The early people who migrated to North America probably came across a land mass between Asia and America. At that time, 50-60 thousand years ago, there was no Bering Straits and no waterway from Asia.

45 The author is very general here. The ceremony with the salmon is not indicative of any known coastal tribe.

45-46 The Nootkas of British Columbia are used as an example of ways of life of Oregon Coastal Indians. None of the information is accurate in its application to Oregon. Although it is true that Oregon Coastal Indians were not primarily whalers, it was not page: because . . . "Whale hunts were too dangerous." as the text states. Whale products were only a supplement to a rich abundance of available foods.

The text states that the coastal Indians made a red cedar plank house consisting of ". . . an inner framework and an outer shell." Nowhere on the Oregon Coast is this true.

Further, the text states that the Indian people removed the outermost planks and took them to a site along a fishing stream. This is most absurd since each plank could easily weigh hundreds of pounds. Temporary fishing shelters were often established, but most often of grass thatch. Some tribes used a previously constructed plank house for temporary summer shelter.

47, 48, 196 Mentions totem poles. The tribes of the Oregon Coast were not totem pole carvers.

55 One of the "thought Questions" asks why the Indian girls did not go on a quest for a guardian spirit. Indian girls of the Oregon Coast did go on a spirit quest as did the girls of most other Oregon tribes.

143 Only the Warm Springs, Umatilla and Klamath Indians are mentioned as still having a tribal government. Omitted were the Siletz, Cow Creek, Celilo-Wyam, Chinook, Paiute, Grand Rhonde, Coos, Lower Umpqua and Siuslaw to name a few. (The latter three have the oldest continual form of government on the Oregon Coast).

169 "Recent court decisions have given Oregon Indians back their fishing rights. They are allowed to fish pretty much when and where they please."

These statements are totally inaccurate! Recent court decisions have given only the treaty tribes of the Columibia certain restrictive and seasonal rights. In 1980, the Siletz of the Oregon Coast regained fishing rights within a certain area. No Oregon tribe has regained the right to fish ". . . pretty much when and where they please".

Any of the Text Activity Guides (Unit #) may be used to augment Pacific Northwest studies.

Suggested supplemental reading, The Indians of Western Oregon, Beckham, Stephen Dow, Coos Bay: Arago Books, 1977.

Macmillan Social Studies
SCHOOL FRIENDS
(Grade 1)

The text has no specific references to Indian culture. For an Indian unit study, the following Text Activity Guides are suggested.

A- 1 Iroquois Longhouse
A- 2 Birchbark Canoe
A- 3 Algonquian Feather Cape
B- 3 Seminole Clothing
C- 1 Tipi
C- 4 Travois
C-10 Picture Stories
D- 1 Pueblo
D- 4 Pottery
D- 7 Zuni Masks: Clowns
E- 1 Plank Slab House
E- 6 Cattail Weaving
E- 9 Totem Poles
F- 1 Eskimo Igloo
G- 4 Roasted Pumpkin Seeds
H-11 Drum

Macmillan Social Studies
PLACES NEAR AND FAR

The text has no specific references to Indian culture. For an Indian unit study, the following text activity guides are suggested.

A- 1 Iroquois Longhouse
A- 2 Birchbark Canoe
A- 4 Iroquois Hats
B- 1 Seminole Chickee
C- 1 Tipi
C- 6 Parfleche
C- 8 Shields
D- 1 Pueblo
D- 4 Pottery
D- 6 Grinding Corn
E- 1 Plank Slab House
E- 2 Dugout Canoe
E- 7 Coppers
E- 8 Potlatch
F- 2 Snow Goggles
G- 3 Corn Bread
H- 8 Jewelry

Laidlaw Brothers
UNDERSTANDING OUR COUNTRY
(Grade 5)

The Indian-subject content in Unit Two is quite adequate. The following Text Activity Guides may be used to supplement the text.

UNIT 2, CHAPTER 4:

1. Pacific Coast Indians - selected activities: Unit E
2. Southwest Indians - selected activities: Unit D
3. Plains Indians - selected activities: Unit C
4. Eastern Woodlands Indians - selected activities: Units A and B

Also suggested:

1. Alaska - use selected activities: Unit F
2. Selected activities from Unit H:

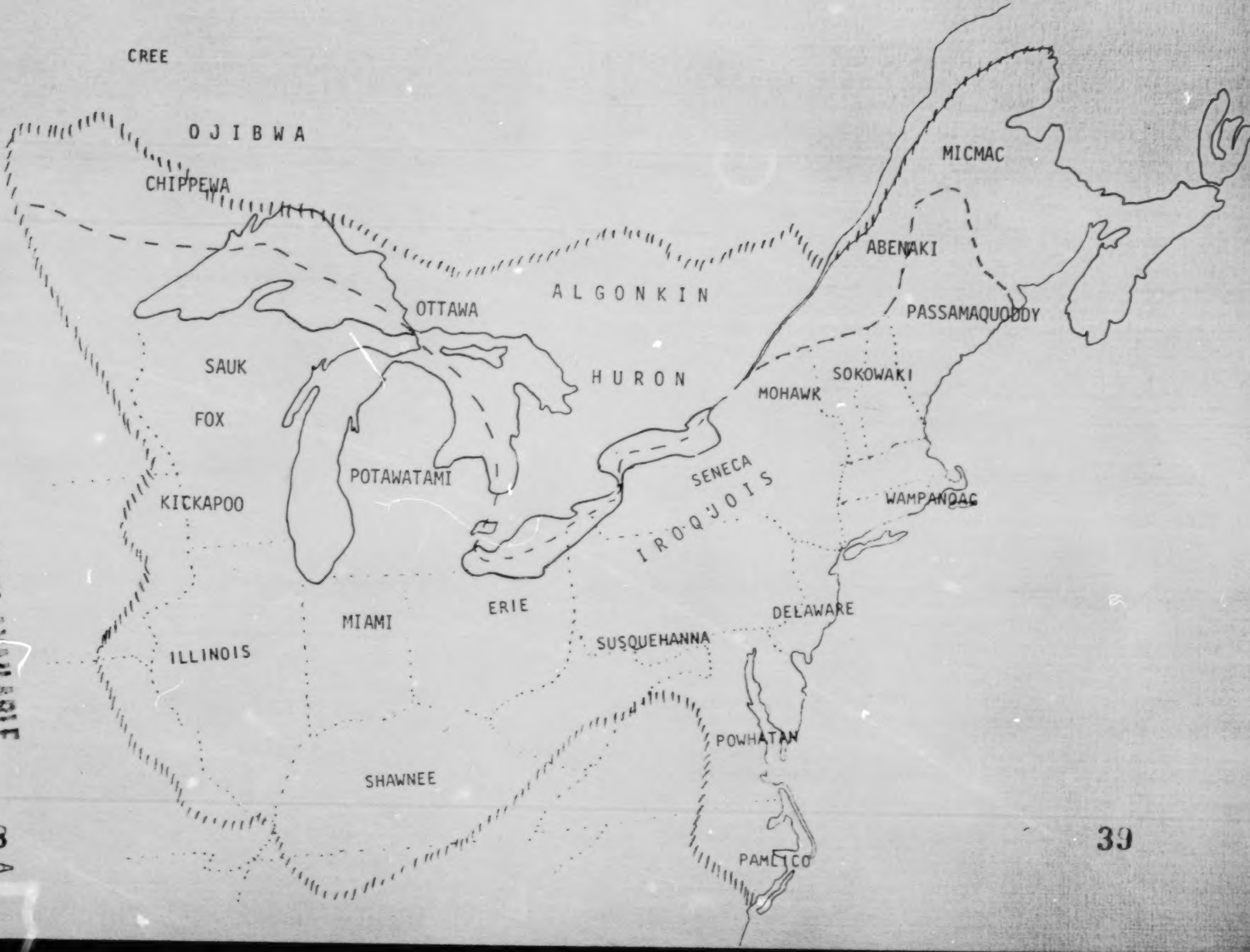
   H- 1 Pre/Post Testing
   H- 2 Culture Comparison
   H- 5 Pioneer Letters
   H- 7 The First Thanksgiving

*** Follett Social Studies ***
EXPLORING OUR WORLD: LATIN AMERICA AND CANADA
(Grade 6)

American Indian content is limited to a fictionalized story of the Blackfoot (pages 44-49), Eskimos are the subject of another story (pages 40-43). The following Text Activity Guides are suggested for Indian culture studies.

A unit on Indian culture should involve the basic needs of the people and the resources as determined by environment.

A- 1 Iroquois Longhouse
A- 9 Deer Button Game
A-11 Words/Phrases
A-12 Counting in Ojibwa
B- 1 Seminole Chickee
C- 1 Tipi
C- 2 Earth Lodge
D- 1 Pueblo
D- 2 Navajo Hogan
D- 3 Apache Wikiup
D- 4 Pottery
E- 7 Coppers
E- 8 Potlatch
F- 1 Eskimo Igloo
F- 2 Snow Goggles
H- 1 Pre/Post Testing
H- 5 Pioneer Letters
H- 7 The First Thanksgiving
H- 9 Hand Puppets


CREE
OJIBWA
CHIPPEWA
ALGONKIN
OTTAWA
MICMAC
ABENAKI
PASSAMAQUODDY
SAUK
HURON
SOKOWAKI
MOHAWK
FOX
SENECA
POTAWATAMI
IROQUOIS
KICKAPOO
WAMPANOAG
MIAMI
ERIE
DELAWARE
SUSQUEHANNA
ILLINOIS
POWHATAN
SHAWNEE
PAMLICO

BEST COPY AVAILABLE

NORTHEAST

The usual mental picture of the Northeast and Great Lakes area is one of birch bark canoes and the First Thanksgiving. However the environment is diverse, causing diverse cultures to develop.

The people of the coastal areas (Mains to the Carolinas) depended heavily upon fishing and other marine subsistence. The diet was supplemented by the cultivation of corn, squash and beans. Along the mid-Atlantic coast, dugout canoes were used along the coast and waterwalls. The familiar Northeastern birchbark was used inland and in the Great Lakes region.

The famous Iroquois League of Nations was formed in the 15th and 16th century. The government of this League was used as a model for the Albany Plan, a forerunner of the United States Constitution.

A

ACTIVITY # A-1

GRADE: K-4

CULTURE AREA: North Eastern (Iroquois)

TITLE: Iroquois Long House

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of eastern house types by constructing an Iroquois model

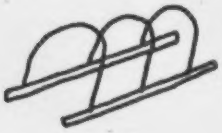
NUMBER OF STUDENTS:	TIME:	SKILLS:
groups of 4	1 class period	planning manipulation cooperation

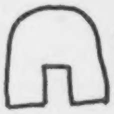
MATERIALS:	VOCABULARY:
clay, coat hangers, brown paper, pipe cleaners	long house Quonset hut

KEY:

ABSS: Self, Communities, Environments, Americans
FOLLETT: Exploring Our World Latin America and Canada
GINN: Our People, Our Country
LAIDLAW: Understanding Our Country
MACMILLAN: School Friends, Places Near and Far
MCGRAW-HILL: Exploring Communities, Studying Cultures, Undertanding The United States, Investigating Societies
SILVER-BURDETT: Living In Families, People and Resources, People and Regions, People and Places

1. Choose flat surface to set up the village. A table or several firm boards would be suitable.
2. Work the piece of clay into long, fat rolls. These will be pieced together to correspond in measurement to the drawn rectangle. This is the base. (Optional-use base of styrofoam to same measurement).
3. Draw a rectangle 12" on the long side and 6" on the short side. This could be done by the teacher ahead of time. Draw one rectangle for each group.
4. Place three U-shaped wires evenly along the long sides, reaching from one side to another.
5. Pieces of brown paper strips, approximately 4" x 1" are glued horizontally to the frames to resemble bark.
6. Twist two pipe cleaners together to form one long piece. Make three of these for each house. One end is placed in the clay base on one side and brought up and over the house to form the typical outside frame.
7. Glue the end pieces that have been cut out of brown paper.





DISCUSSION:

1. Why didn't the Iroquois use tipis?
2. Why were the houses so big?
3. How do you think people would try to get along with each other living in the same house?
4. How do you think the work was shared?

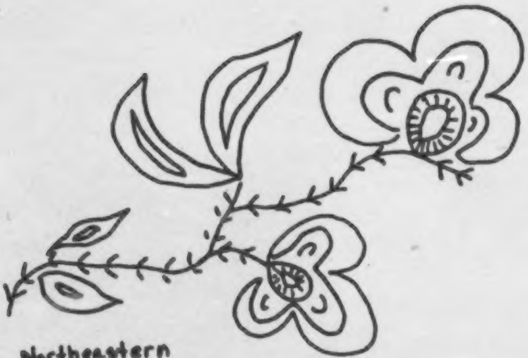
K:

L-long house
S-sticks

A-1

The Iroquois had a type of long house that influenced the style in a large northern area of the east. Average measurements for the house were 60 x 18 feet and soft wood poles formed the frame. Covering was of bark that had been overlapped and often an outside frame was added. (The upside down U-shape of the long house is today known as Quonset hut.

Families (all related) lived in "apartments" on each side of a narrow hallway that stretched the enitre length of the house.



Northeastern
Embroidery Design

ACTIVITY # A-2	**GRADE:** K-3

CULTURE AREA: Eastern

TITLE: Birchbark Canoe

SUGGESTED INSTRUCTIONAL GOALS:

Students will make a canoe model of paper to demonstrate eastern water transportation (Woodlands)

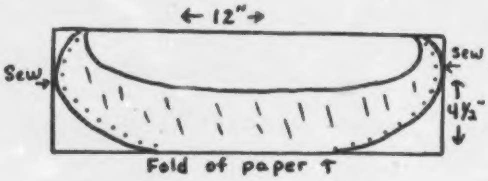
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	drawing cutting sewing

MATERIALS:	**VOCABULARY:**
off-white construction paper, scissors, yarn, glue, paper punch, crayons	birch bark canoe

KEY:

ABSS: Others, Communities, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends, Places Near and Far
MCGRAW-HILL: Discovering Others, Exploring Communities, Studying Cultures

1. Copy pattern on folded paper.
2. Make "birch bark" marks on paper.
3. Child cuts pattern. Use paper punch or pencil to make holes as illustrated.
4. Yarn is used to sew ends together.
5. Insert three sticks and glue to resemble cross pieces.



DISCUSSION:

1. Why do you think birch bark was used?
2. Why not some other tree?
3. How was the canoe made waterproof?
4. Why didn't the Indians of the Oregon Coast use birch bark?

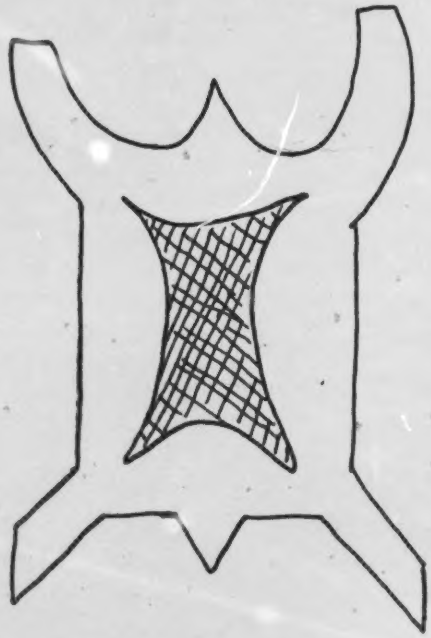
K:

C-canoe

A-2

The majority of bark canoes were made from birch. Elm was sometimes used but it is heavier and more difficult to work with.

After the tree was cut down, the bark was taken from the tree in one piece. It was dampened to make it pliable and laid flat with a weight on top. A frame for the canoe was then built, attaching the bark by lashing it to the frame. Pitch was often applied to seams to make the canoe watertight.



Turtle Design

ACTIVITY # A-3
GRADE: K-3

CULTURE AREA: North Eastern (Algonquian)

TITLE: Algonquian Feather Cape

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Algonquian clothing by making a "feather cape" of decorated paper

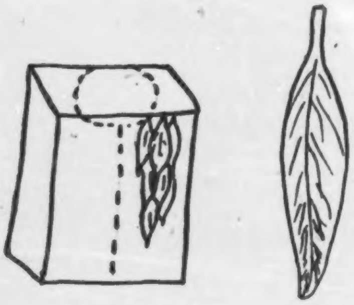
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	planning cutting coloring glueing

MATERIALS:	VOCABULARY:
grocery sacks, glue, construction paper, crayons	cape

KEY:

ABSS: Self, Environments, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Learning About People

1. Each child should cut a grocery sack as in illustration.
2. "Feathers" from extra paper sacks should be cut out and colored.
3. "Feathers" are glued in an overlap fashion on the cape.

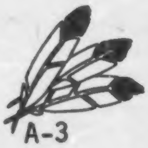


DISCUSSION:

1. Would you wear this cape everyday? Why or why not?
2. Where would the Algonquian people get feathers?

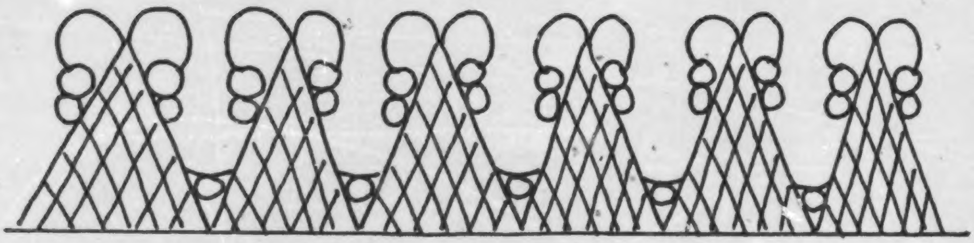
K:

A-Algonquian
F-feather
C-cape


A-3

For special occasions the early Algonquian wore highly decorated clothing. A soft hide was used in the form of a cape. On the hide were placed overlapping rows of feathers (wild turkey).

Occasionally, some of the feathers were dyed, but most often the feathers were kept the natural color.



IROQUOIS DRESS DESIGN

ACTIVITY # A-4 **GRADE:** K-3

CULTURE AREA: North Eastern (Iroquois)

TITLE: Iroquois Hats

SUGGESTED INSTRUCTIONAL GOALS:

Students will make Iroquois hats to demonstrate a variation in Indian head gear

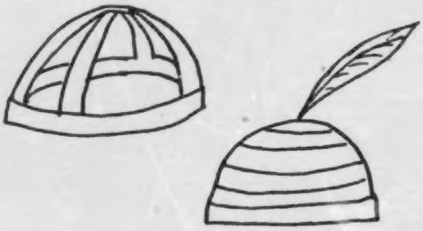
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	designing cutting sewing drawing

MATERIALS:	**VOCABULARY:**
brown construction paper, crayons, scissor, glue	gus-to-weh

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Exploring Communities
SBSS: Living in Families, Living in Communities

1. Cut a strip of paper 1" wide. Measure to fit loosely around child's head. Glue together to form a band.
2. Two other strips are used in a criss cross fashion to go over head.
3. Use ½" strips to cover the base of the hat in a circular pattern.
4. Draw a feather from paper and color it. Attach to top of hat. (Can also have several feathers over-lapped to cover entire hat).



DISCUSSION:

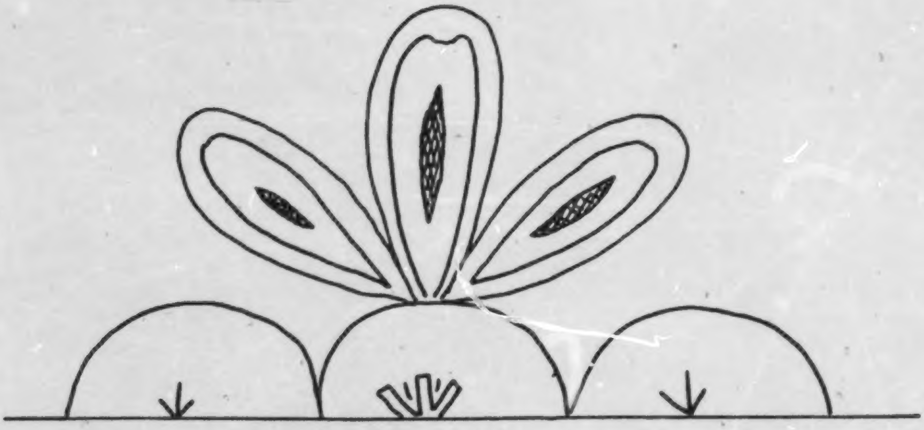
1. Why do you think hats were worn?
2. Who do you think made the hats, men or women?

K:

I-Iroquois
H-hat

A-4

The Iroquois called their headgear "GUS-TO-WEH" meaning "real hat". The women used hide as a base and a variety of feathers were used for decoration. Fur or deer hair was also often used to decorate the rim. Some hats were worn everyday. Others, more highly decorated, were used for ceremonies only.



IROQUOIS DRESS DESIGN

A-4

ACTIVITY # A-5 **GRADE:** K-2

CULTURE AREA: North Eastern

TITLE: Wampum Belts

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of the meaning of wampum belts by making a model

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	design imagination manipulation

MATERIALS:	VOCABULARY:
salad macaroni, string, glue, paper	wampum whelk conch quahog

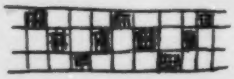
KEY:

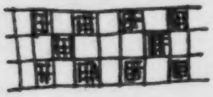
ABSS: Others, Communities, Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Exploring Communities, Understanding the United States
SBSS: Living in Communities

1. Dye half the macaroni a dark brown or black color. Leave the other half the natural color.

2. Give each child a thick piece of paper (6" x 12") and some macaroni "beads".

3. Class should make up several meanings for certain patterns of dark and light beads. Do not use many "picture writings", but instead, use symbols-for example:





4. Children will glue macaroni to the paper in a design, standing the macaroni on its side. Paper should be kept flat until dried.

5. Wampum belts can be given or exchanged.

DISCUSSION:

1. What does wampum mean?
2. Why were the belts a good item to give?

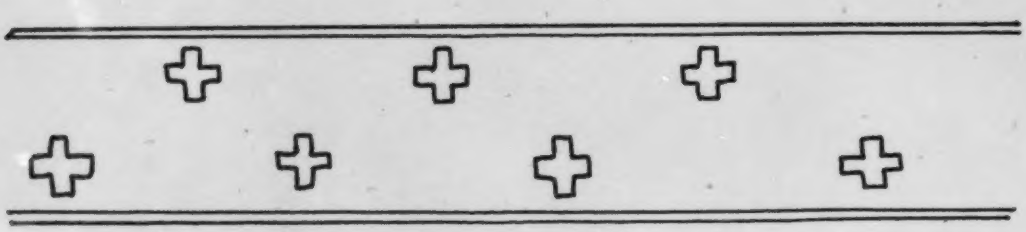
K:

C-conch

A-5

Wampum is a word derived from WAMP (white) and UMPE (string of beads).

1. Wampum was made from the white part of the conch shell, and the whelk shell with the dark quohog the most highly prized.
2. Giving of string wampum belts was a custom among the Algonquians and Iroquois. It was given or exchanged as a gift or a binding token of agreement. Before the Europeans arrived, Eastern Indian people never thought of wampum as money or a purchasing agent. However, when the colonists realized how highly prized wampum was among the tribes, it was quickly adopted as a medium of exchange.



WAMPUM BELT DESIGN

ACTIVITY # A-6

GRADE: K-4

CULTURE AREA: North Eastern (Iroquois)

TITLE: Cornhusk Masks

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of eastern masks by constructing a model

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS:
design
manipulation

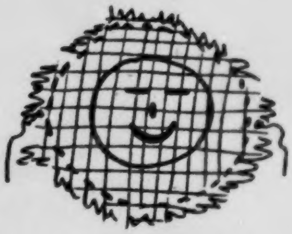
MATERIALS: cornhusks, twine, paint

VOCABULARY:
weave
husk

KEY:

ABSS: Communities, Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Understanding the United States
SBSS: People and Resources, People In The Americas

1. Tear husks into strips about ½" wide.
2. Weave in criss cross pattern using 18-20 strips each way. Trim to circular shape.
3. Secure ends of weaving with twine.
4. With paint, draw a circle for one "face". Paint facial features depicting moods (happiness, sadness, anger, etc.).
5. Secure on face with string.



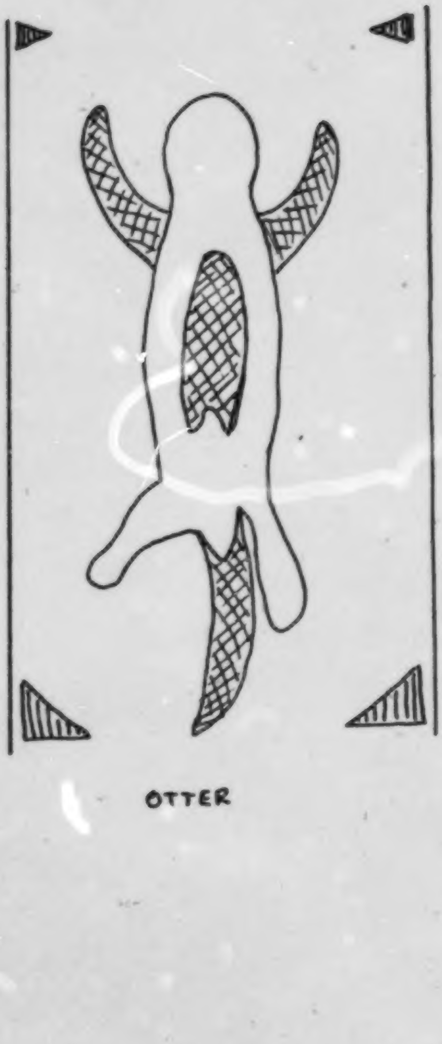
DISCUSSION:

1. Why do you think masks were used?
2. Why were cornhusks used?

K:

F-face

The Iroquois used basically two types of masks. One was carved of wood, often in a living tree. The other type was woven or braided of corn husks. Only certain people belonging to the Husk Face Society were allowed to wear the masks. They were symbolic to represent spirits or attitudes during ceremonials.



OTTER

ACTIVITY # A-7

GRADE: K-3

CULTURE AREA: North Eastern

TITLE: Cradleboard

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate eastern methods of carrying babies by constructing a model cradleboard

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	cutting manipulation lacing imagination

MATERIALS:	**VOCABULARY:**
heavy paper, scrap material, heavy string, paper punch	

KEY:

Optional For All Texts

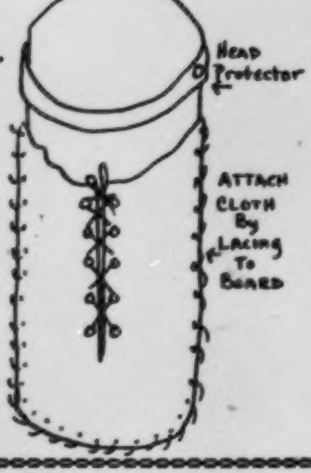
1. From heavy paper cut a 7" x 15" rectangle. Round the ends.

2. Cut a strip 2" x 15" from the heavy paper.

3. Lace the strip to the base as in illustration. This is the bow-shaped head protector.

4. Attach cloth 10" x 12" to three sides by lacing through punched holes. Cut cloth down middle.

5. Secure cloth by lacing through cut holes (illustration).



DISCUSSION:

1. Do you think the baby would be comfortable?
2. Why was the hoop [illegible] over the top of the board?

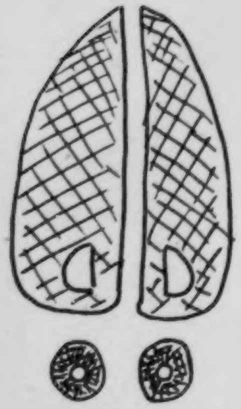
K:

C-cradleboard
D-doll

Most tribes used a board carrier to carry the babies. Because many tribes moved often or mothers gatherd food away from the village, the babies had to have a secure means of transportation (the babies were wrapped in the board to give them the feeling of security).

Typical of many cradleboards is the U-shaped arc above the baby's head. This was essential to protect the baby in case the board fell. It was also a place to hang toys for amusement.

Woodlands people made the boards of wood and hide with the typical head protector.



Deer Symbol

ACTIVITY # A-8

GRADE: K-4

CULTURE AREA: North Eastern

TITLE: Corn Husk Dolls

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Indian dolls by making a doll of corn husks.

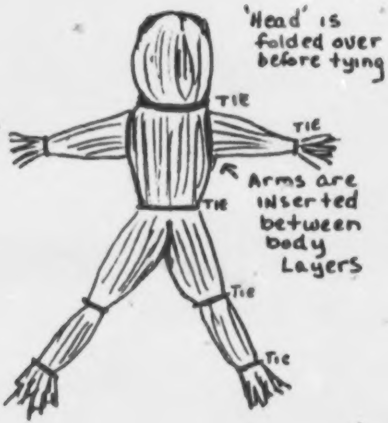
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	manipulation planning design

MATERIALS:	VOCABULARY:
corn husks, yarn, scrap material	husks

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People
SBSS: Living in Families

1. Husks can be bought in the specialty section of supermarkets or use dried husks from home.
2. Tie several together in the following manner. (Illustration)
3. Material is used for outfits.


'Head' is folded over before tying
TIE
TIE
Arms are inserted between body Layers
TIE
Tie
Tie

DISCUSSION:

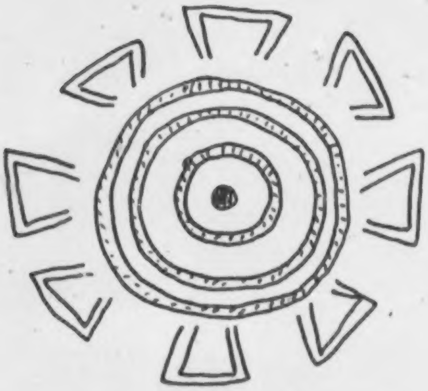
1. Why were corn husks used?
2. Before cloth was made how do you think the dolls were dressed?

K:

D-doll
C-corn

A-8

Children of all cultures used dolls of some type. Again, the environment dictated the styles. For the north eastern people who cultuivated corn, the husks made ideal dolls. Skin and fur were often used to dress the dolls.



Sun Design

ACTIVITY # A-9

GRADE: K-6

CULTURE AREA: Eastern

TITLE: Deer Button Game

SUGGESTED INSTRUCTIONAL GOALS:

Student will demonstrate knowledge of a Seneca game by playing the Deer Button Game with classmates

NUMBER OF STUDENTS:	TIME:	SKILLS:
2 at a time	1 class period	counting cooperation interaction

MATERIALS:	VOCABULARY:
red beans, white beans or buttons, felt tip pen	

KEY:

ABSS: Optional
FOLLETT: Exploring Our World Latin America and Canada
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Living in Communities

1. A "kitty" is set up of 20, 50 or 100 red beans.
2. Eight white buttons or white beans are marked on one side with black felt pen.
3. Buttons are gathered in the hand and dropped.
4. Scoring:

   5 black sides up = take 1 bean from the kitty
   6 black sides up = take 2 beans from the kitty
   7 black sides up = take 4 beans from the kitty
   8 black sides up = take 20 beans from the kitty

5. If less than 5 turn up, player loses his turn. As long as he wins, he may continue to play. Player with the most beans wins when the kitty is empty.

DISCUSSION:

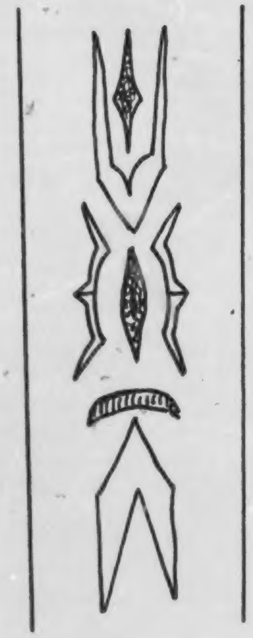
K:

Indian games generally are of two types: (1) games of chance or (2) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.



Dress Design

A-9

ACTIVITY # A-10 **GRADE:** K-2

CULTURE AREA: North Eastern

TITLE: Willow Hoop Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a North Eastern Woodlands game by playing the Willow Hoop Game with classmates

NUMBER OF STUDENTS:	TIME:	SKILLS:
groups of 4-6	1 class period	counting coordination cooperation

MATERIALS:	VOCABULARY:
four popsicle sticks, willow stick, string	willow hoop

KEY:

ABSS: Optional
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others
SBSS: Living in Families, People In The Americas

1. Soak a willow stick until pliable. Bring the two ends together and tie in a circle with string. Lay hoop on floor.

2. Rules:

   a. Child takes four popsicle sticks and walks 4-6 (4-8) paces from the hoop.
   b. Child then turns his back to the hoop and tosses one stick at a time, over shoulder, trying to land each one inside the hoop.
   c. Game is won by person throwing the most sticks inside the hoop.

DISCUSSION:

K:

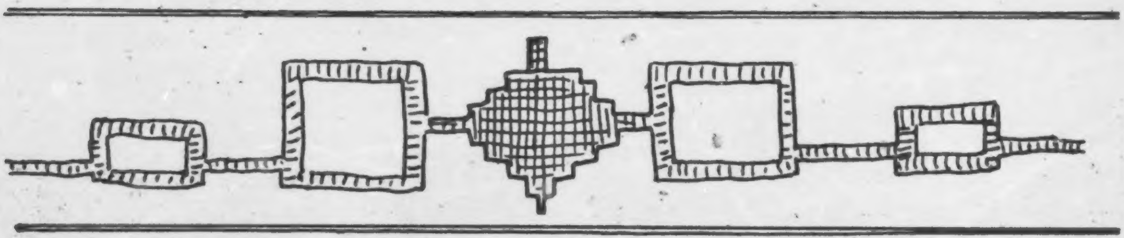
G-game

Indian games generally are of two types: (1) games of chance such as dice or guessing or (2) games of dexterity and skill.

Indian children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.



WAMPUM DESIGN

ACTIVITY # A-11

GRADE: K-6

CULTURE AREA: North Eastern

TITLE: Words/Phrases

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of word sounds in the north eastern Indian languages

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	variable	pronunciation

MATERIALS:

VOCABULARY:

KEY:

ABSS: Self, Americans
FOLLETT: Exploring Our World Latin America and Canada
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others, Learning About People, Understanding The United States
SBSS: Living In Communities

ALGONQUIAN

1. Keminno-lav-nuh?	(How are you?)
2. Ah-wan-ain-iau-we-yun?	(What is your name?/Who are you?)

OJIBWA

1. pe-na-she	(bird)
2. te-be-ke-sis	(moon)
3. no-din	(wind)

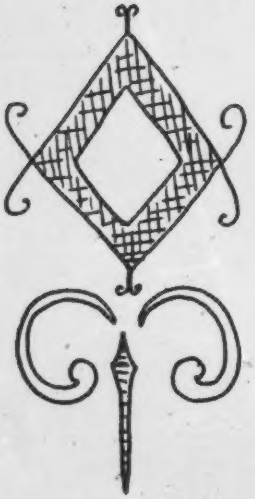
MOHAWK

1. ta-or-lund	(wind)
2. ke-law-quaw	(moon)
3. oche-erle	(fire)

DISCUSSION:

K:

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as the sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



Northeastern Design

ACTIVITY # A-12	**GRADE:** 1-6	**KEY:** ABSS: Optional FOLLETT: Exploring Our World Latin America and Canada GINN: Our People LAIDLAW: Optional MACMILLAN: Optional MCGRAW-HILL: Understanding The United States SBSS: Optional

CULTURE AREA: North Eastern

TITLE: Counting in Ojibwa

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of counting in Ojibwa

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	variable	pronunciation

MATERIALS:

VOCABULARY:

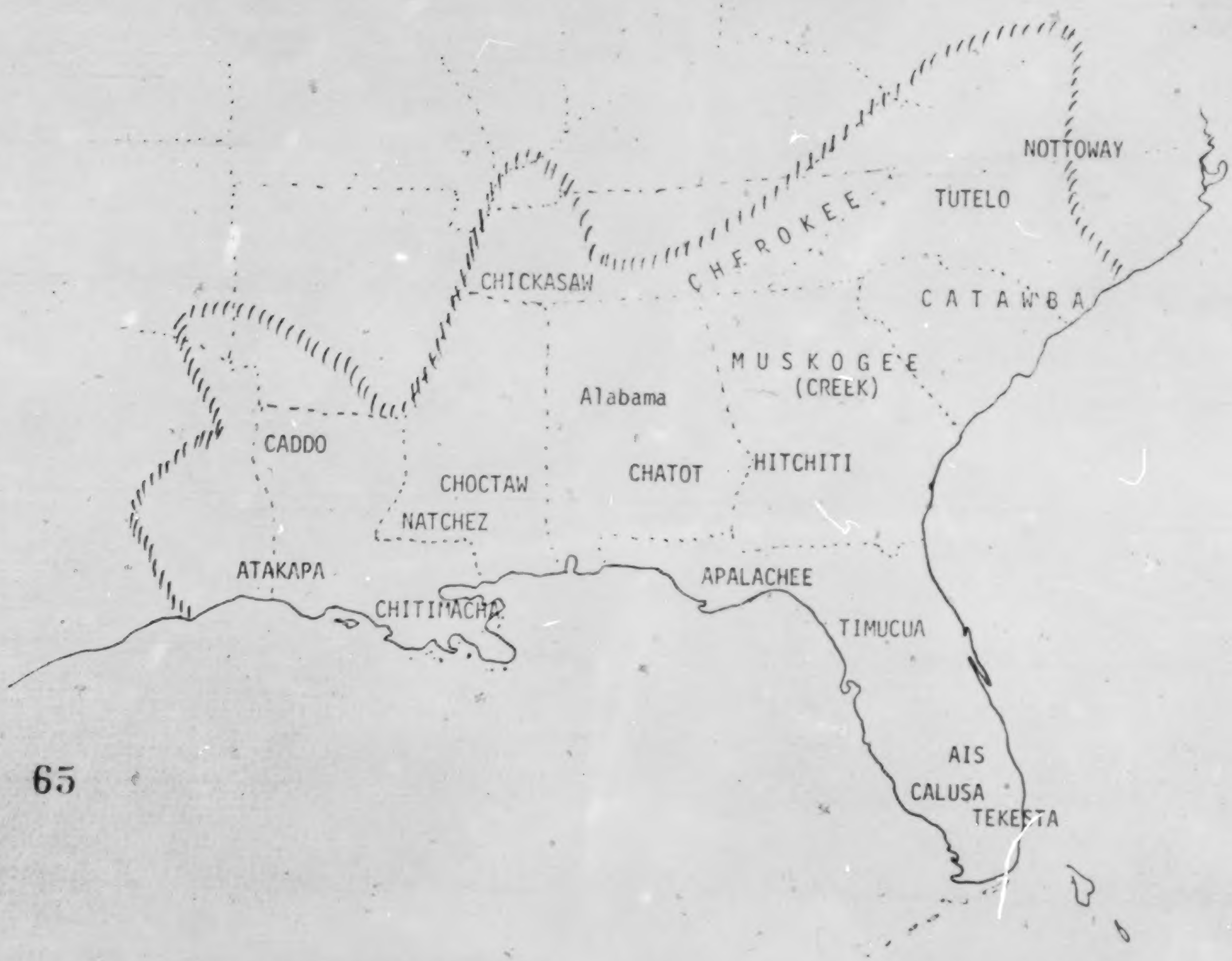
1. ba-shik
2. neensh
3. nis-we
4. ne-win
5. na-nun
6. nin-god-was-we
7. nish-was-we
8. shous-we
9. shang-as-we
10. me-das-we

DISCUSSION:

K:

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as the sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.

Rock Painting (Northeast)


NOTTOWAY
TUTELO
CHEROKEE
CHICKASAW
CATAWBA
MUSKOGEE
(CREEK)
Alabama
CADDO
CHOCTAW
CHATOT
HITCHITI
NATCHEZ
ATAKAPA
CHITIMACHA
APALACHEE
TIMUCUA
AIS
CALUSA
TEKESTA

BEST COPY AVAILABLE

SOUTHEAST

Many times the Indian cultures of the Southeast are overlooked or generalized and groups into other culture areas. However, within the Southeast flourished large and powerful groups such as the Creek and Cherokee.

Various forms of housing existed ranging from adobe-hut style of the early Creeks to the palmetto thatch houses of the Florida tribes.

The Seminole is one of the better known tribes of the area. This group is a composite of several tribes who migrated southward to Florida. In adapting to the environment, lifestyles changed to developing into the Seminole traditions we know today.

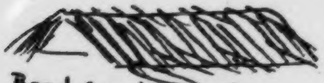
In the present area of northern Louisiana once lived a large culture group known as the Natchez. The people were temple builders whose architectural feats rivaled those of central America. In contrast, the people of the Ohio and Mississippi Valleys built mound structures (snake effigy mound, for example) and developed a commerce system that encompassed the area. It was in the Southeast, on the Atlantic coast that the earliest known pottery was developed.

The Southeast still remains an area rich in culture that should be explored in order to appreciate yet another development of Indian lifestyles.

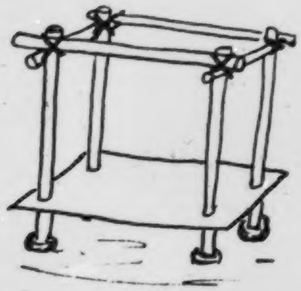
B

ACTIVITY # B-1		**GRADE:** K-6	**KEY:** ABSS: Self, Communities, Environments, Americans FOLLETT: Optional GINN: Our World, Our Country LAIDLAW: Optional MACMILLAN: Places Near and Far MCGRAW-HILL: Discovering Others, Exploring Communities, Studying Cultures, Investigating Societies SBSS: Living In Families, Living in Communities, People and Resources, People In Regions, People and Places, People In The Americas
CULTURE AREA: Eastern			
TITLE: Seminole Chickee			
SUGGESTED INSTRUCTIONAL GOALS: Students will demonstrate knowledge of Seminole house types by constructing a model of a chickee			
NUMBER OF STUDENTS: groups of 4	**TIME:** 1 class period	**SKILLS:** manipulation design	
MATERIALS: clay, cardboard, string, straw or dry grass, small dowels or plant stakes (12" tall)		**VOCABULARY:** chickee thatch	

1. Place clay bases according to illustration.
2. Punch holes in cardboard (8"x 12"). Insert poles.
3. Wrap string on underside of poles to keep platform from slipping down.
4. Tie cross poles.
5. Put thatch on 10" x 14" cardboard roof with glue.
6. Attach roof by glueing to top frame.



Bend card board in half lengthwise



DISCUSSION:

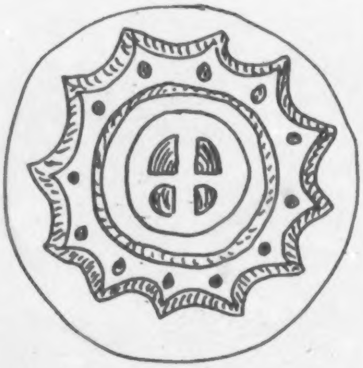
1. Why would this type of house be perfect for the area?
2. Why do you think the floor would be raised?

K:

G-grass

The Seminole people originally lived within the Creek Confederacy far to the north of Florida. When slaves were in demand to work the early colonist plantations, Indians were often captured for this purpose--to bypass the cost of buying black slaves. Consequently, many tribes such as Creek and Hitchiti moved south to Florida to become the Seminole. When Florida land came into demand, many Seminole were taken to reservations in Oklahoma, but several hundred escaped to the cypress swamp of the Everglades.

The environment dictated a new lifestyle for the Seminole. They developed a house type called a chickee. It was built on poles, with a raised floor (to deter snakes and small animals) and had no side walls. The roof was thatched palmetto leaves which would shed the rain. Because of the warm climate, the primary use of the chickee was for sleeping. Village activities centered around main cooking and food preparation areas.



Georgia Design

ACTIVITY # B-2 | **GRADE:** 1-6

CULTURE AREA: Eastern

TITLE: Creek Village

SUGGESTED INSTRUCTIONAL GOALS:

Students will construct a Creek village model to demonstrate knowledge of the Creek

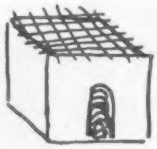
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
groups of 4	2 class periods	manipulation imagination

MATERIALS:	**VOCABULARY:**
clay dried grass short sticks	courtyard

KEY:

ABSS: Others, Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Optional

1. Each group should make a flat, square slab of clay approximately 4" x 4".
2. An opening is cut in one side for a door.
3. Lay three or four limbs across the top as "rafters".
4. Place bunches of dried grass across the limbs for a roof.
5. Arrange in a village setting around a central courtyard.



DISCUSSION:

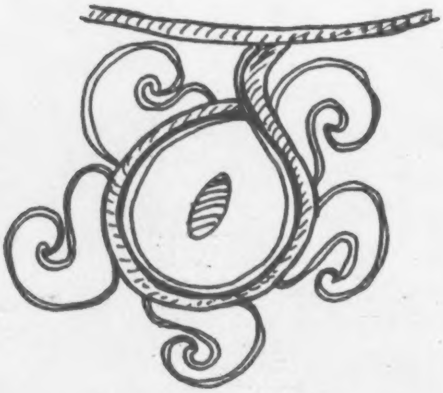
1. How is the village the same as a modern town? How is it different?
2. Do you think they had any problems?

K:

C-creek

The early Creek people often made the dwellings of a clay material. The houses were square, with a small opening. The roof was of thatched canes.

Houses were arranged along "streets" which led to a central meeting place or courtyard. The courtyard contained the public buildings for meetings and ceremonials.



Mississippian Design

ACTIVITY # B-3

GRADE: K-4

CULTURE AREA: Southeast

TITLE: Seminole Clothing

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Seminole clothing by making a model of paper

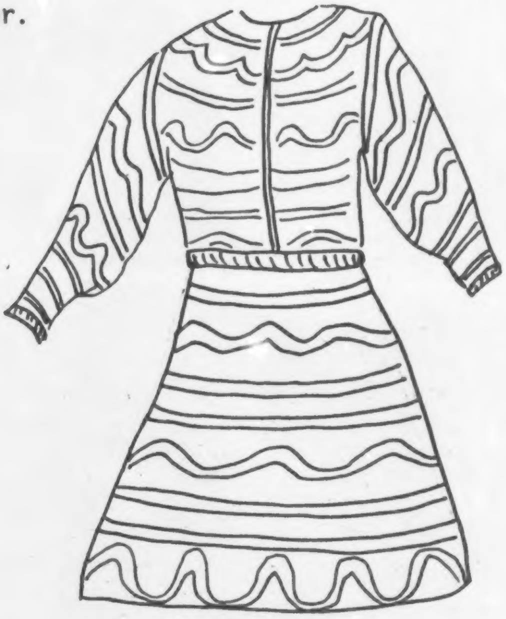
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	design imagination

MATERIALS:	VOCABULARY:
colored paper, crepe paper, glue	Seminole

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Exploring Communities
SBSS: Living In Families, Living In Communities

1. Use pattern (enlarged).
2. Cut strips of colored paper or crepe paper.
3. Glue in a circular fashion to skirt and shirt.
4. Models may be used with the Seminole chickee.



DISCUSSION:

1. Would this type of clothing be warm?
2. Who do you think would make the clothing?

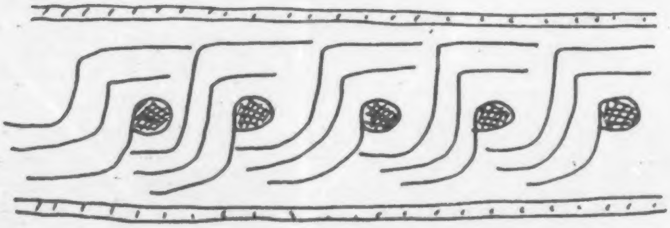
K:

S-sew
D-dress

The Seminole devised a patchwork method of sewing clothing after contact with European traders.

Fabrics of many colors were cut or torn into several narrow strips. These were sewn together in horizontal bands with narrow rows of solid color between rows of decorative stripes or designs.

Both men and women wore this type of clothing design in shirts, jackets and long flowing skirts.



Pottery Design - Ohio

ACTIVITY # B-4

GRADE: K-6

CULTURE AREA: South Eastern

TITLE: Words/Phrases

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of word sounds in the Muskogean language

NUMBER OF STUDENTS: class

TIME: variable

SKILLS: pronunciation

MATERIALS:

VOCABULARY:

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Living In Communities, People In The Americas

CREEK

1.	tin-it-kee	(thunder)
2.	hos-kee	(sun)
3.	his-see	(friend)
4.	fus-wa	(bird)

CHOCKTAW

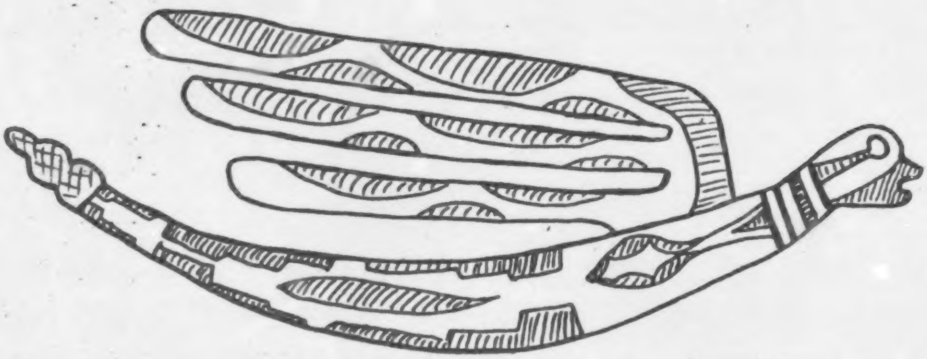
1.	ni-tak	(day)
2.	hu-shi	(bird)
3.	na-sho-ba	(wolf)
4.	o-pa	(owl)

DISCUSSION:

K:

B-4

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as the sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



ARKANSAS
Pottery Design

ACTIVITY # B-5

GRADE: K-6

CULTURE AREA: South Eastern

TI[illegible]: Counting in Cherokee

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of counting in Cherokee

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	variable	pronunciation

MATERIALS:

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Understanding The United States

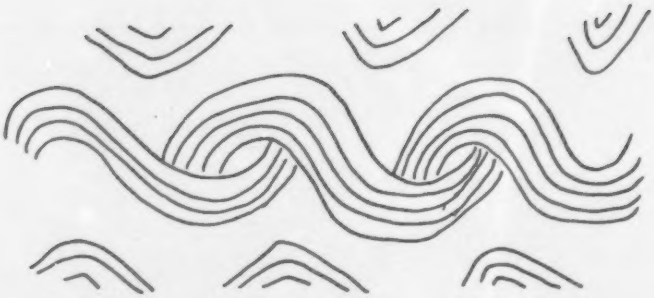
1. sar-quoh
2. tar-lee
3. chaw-ie
4. ner-kee
5. his-kee
6. su-tah-lee
7. gar-le-quoh
8. choo-na-lah
9. law-na-lah
10. lar-too

DISCUSSION:

K:

C-count

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as the sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



Florida Pottery Design

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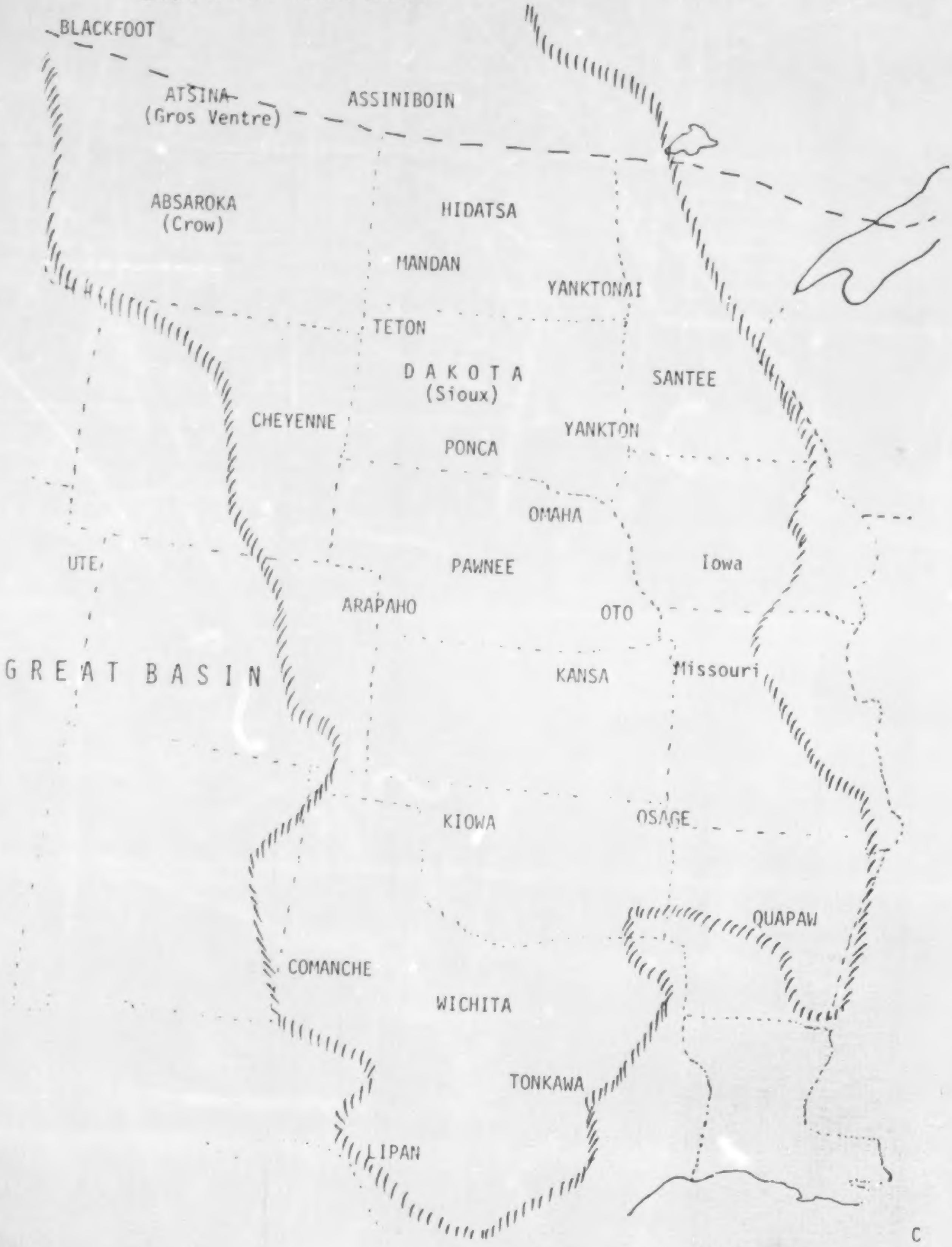
BLACKFOOT
ATSINA
(Gros Ventre)
ASSINIBOIN
ABSAROKA
(Crow)
HIDATSA
MANDAN
YANKTONAI
TETON
DAKOTA
(Sioux)
SANTEE
CHEYENNE
YANKTON
PONCA
OMAHA
UTE
PAWNEE
Iowa
ARAPAHO
OTO
GREAT BASIN
KANSA
Missouri
KIOWA
OSAGE
QUAPAW
COMANCHE
WICHITA
TONKAWA
LIPAN

C

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PLAINS

Hollywood has given the people of the Plains an often false appearance. The typical "Plains Indian" rides a horse, lives in a tipi and hunts buffalo. This is true only of a few Plains culture groups.

In reality, there were *more family cultures* in the area than those who were nomadic. The prairies are often included in a study of the Plains and most of the prairie people were agriculturists. The Arikira of this area grew corn and developed seven distinct varieties that are still used by farmers in the United States and Europe.

The majority of the housing was permanent. Many tribes such as the Mandan, lived in earth lodges. Others used sod houses, bark-covered lodges and thatched roofs. Tipis were used by the non-farming Plains Indians such as the Sioux, who followed the buffalo herds and needed mobility. The tipi provided a movable house for a nomadic lifestyle.

Long before white contact, the people of the Plains experienced considerable movement due to changing weather, wars between tribes, and general conditions. Perhaps the most dramatic change occurred with the coming of the horse. The advantage of speed and ability to travel longer distances were major reasons for changing lifestyles on the Plains.

C

ACTIVITY # C-1 **GRADE:** K-6

CULTURE AREA: Western Plains

TITLE: Tipi

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of tipi construction by making a model

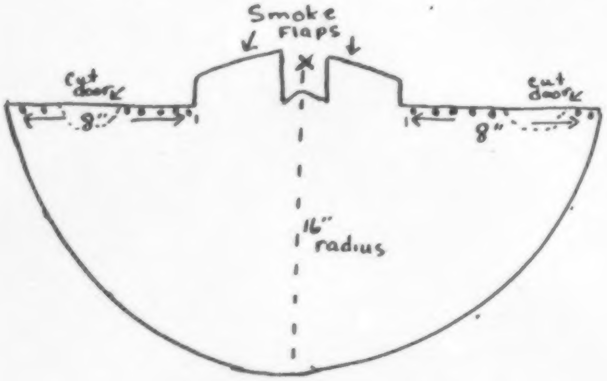
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	design imagination coloring lacing

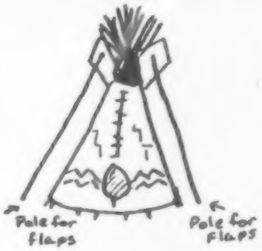
MATERIALS:	**VOCABULARY:**
paper (as per pattern), crayons, scissors, string, paper punch, 16- 12" thin dowels	tipi

KEY:

ABSS: Self, Communities, Environments, Americans
FOLLETT: Optional
GINN: Our People, Our World, Our Country
LAIDLAW: Optional
MACMILLAN: School Friends, Places Near and Far
MCGRAW-HILL: Discovering Others, Exploring Communities, Studying Cultures, Understanding The United States, Investigating Societies
SBSS: Living In Families, People and Resources, People In Regions, People and Places

1. Students will cut out tipi patterns (illustration).
2. Tipis are colored with designs.
3. Lace with string on straight sides that have been slightly overlapped and holes punched.
4. Tie three poles together.
5. Lean all but two against outside by glueing together and slip tipi over pole frame.





DISCUSSION:

1. Why were buffalo hides used?
2. Why was the tipi made so it could be moved?

K:

L-lace
S-skin
T-tipi

Tipi: Sioux language. TI (to dwell or live) PI (used for).

Conical houses occur in many parts of the world, however, the Plains tipi reached a point of construction excellence that far exceeded any other tipi-type dwelling.

Basic construction of the tipi begins with three poles (sometimes four) lashed together. These are usually 20-30 feet long. After the tripod is in place, 15-16 additional poles are added in a precise manner. The final pole, the "lifting pole", has the tipi cover attached to the top. As this is put into place, the cover can be brought around to cover all the poles. The front opening was joined by wooden pegs. Smoke flaps were a necessity and these were regulated by being attached to two additional poles. Contrary to popular belief, the tipi does not stand straight up and down, but rather, is tipped slightly to allow the easier escape of smoke and to prevent rain from coming directly down the middle.

Many variations of the tipi existed throughout the Plains. Before the use of horses, tipis were smaller and made of buffalo or other animal hides. The horse enabled tribes to move longer, heavier poles and heavier hide covers. With the disappearance of the buffalo, canvas was used by the tribes.

Modern tipis are often 18-20 feet in diameter and are covered with canvas.

OMAHA DESIGN

ACTIVITY # C-2

GRADE: 1-6

CULTURE AREA: Eastern Plains (Mandan)

TITLE: Earth Lodge

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a Mandan earth lodge by constructing a model

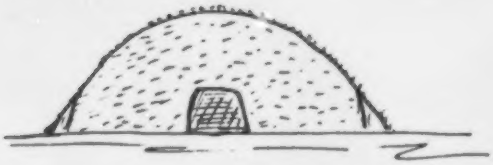
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
groups of 4	2 class periods	cooperation planning manipulation design

MATERIALS:	**VOCABULARY:**
baloons, paper mache, tempera paint	lodge

KEY:

ABSS: Self, Communities, Environments, Americans
FOLLETT: Optional
GINN: Our People, Our World
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Exploring Communities, Studying Cultures, Understanding The United States, Investigating Societies
SBSS: Living In Families, People and Resources, People In Regions, People and Places, People In The Americas

1. Choose a village site - a flat board or tabletop. Cover with dry dirt.
2. Cover baloons with paper mache.
3. When dry cut in half to make two cup shapes.
4. Cut an entrance door.
5. Paint brown (fine dirt and dried grasses may be sprinkled over model when paint is wet to give a more real look).
6. Put in the village site and slightly mound dirt up sides.



DISCUSSION:

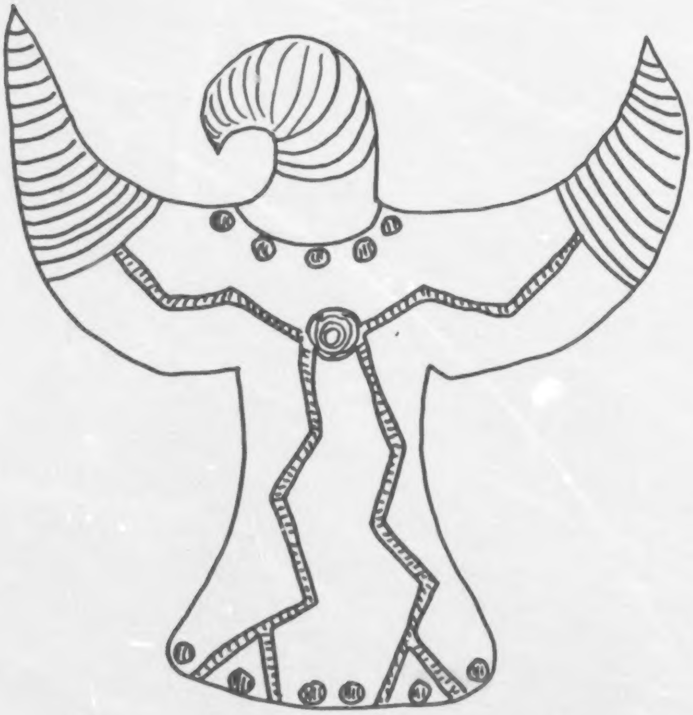
1. Do you think the Mandans had to move often?
2. Why would this be a perfect house for flat prairies?

K:

L-lodge

A circular frame of poles is the foundation for the Mandan earth lodge. Cross pieces formed a slightly rounded roof. Dried grasses were thatched together and attached to the roof poles. Dirt and sod were then placed over the thatch. The sod would continue to grow forming a thick mass of roots that was excellent for temperature control.

Several related families lived in each lodge.



Plains Thunderbird design

ACTIVITY # C-3

GRADE: 1-6

CULTURE AREA: Plains (Mandan) (Hidatsa)

TITLE: Bullboats

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Mandan transportation by constructing a model bullboat

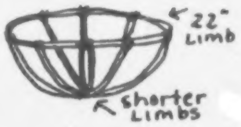
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	manipulation design cooperation

MATERIALS:	**VOCABULARY:**
thin Alder (or softwood) 12" & 22", brown crepe paper 14" x 14", twine, glue, popsicle sticks	hoop weight

KEY:

ABSS: Others, Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Exploring Communities, Understanding The United States
SBSS: Living In Families, People In Regions, People In The Americas

1. Cut limbs to 12" (should be smaller than pencils in diameter). Soak 24 hours, then peel bark.
2. Form one longer 22" limb into a hoop. Tie with twine.
3. Carefully bend four limbs to form cup shape. Attach each to hoop evenly.
4. Using a large sheet of brown crepe paper 14" x 14", stretch it over outside of frame. Attach to top hoop with glue.
5. Attach a buffalo "tail" made of heavy paper to hoop. To this attach a small piece of limb or bark (for weight).
6. Use popsicle sticks for paddles.



DISCUSSION:

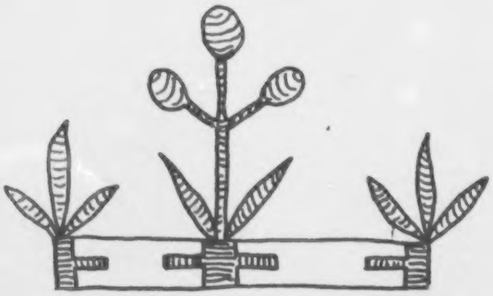
1. Why didn't the Mandan make the boats of wood?
2. Why was the buffalo tail left on the hide?

K:

H-hoop
T-tail

Mandan women used bullboats to carry trade goods to nearby villages on the Missouri. Suitable trees were scarce so the people used an available item: buffalo hide.

A willow frame was made and a buffalo hide was stretched over it, making the boat a rounded shape. The tail of the buffalo was left on the hide and a weight such as wood was attached to keep the boat from spinning. The boats were light weight and there was little problem with water seepage. When not in use, boats were stored on top of the domed roofs of the Mandan lodge.



Porcupine Quillwork Design

ACTIVITY # C-4
GRADE: K-6

CULTURE AREA: Plains

TITLE: Travois

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Plains transportation by making a travois model

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS: manipulation

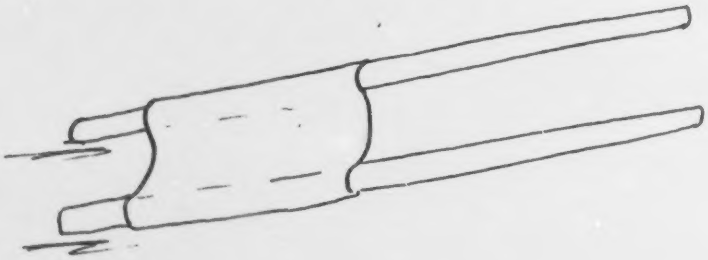
MATERIALS: sticks, cloth, glue

VOCABULARY: travois

KEY:

ABSS: Others, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Exploring Communities
SBSS: Living In Families, Living In Communities

1. Two sticks are used for each travois.
2. A strip of cloth is placed between the sticks for the carrying surface' this is glued to the sticks. (resembles modern "stretcher")
3. The sticks can be attached to each side of play horses.



DISCUSSION:

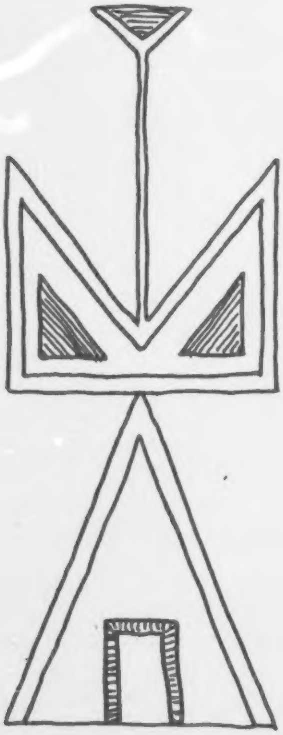
1. How was the travois pulled before the use of horses?
2. What was loaded on the travois?

K:

T-travel, travois

C-4

The Indian people did not use the wheel. The Plains Indians, in the necessity to follow game, devised a method to carry household items. Two tipi poles were tied to a dog's shoulder harness. A hide stretched between the poles was used as a carrying rack. With the later use of the horse, larger travois were used and larger loads could be carried.



SIOUX DESIGN

ACTIVITY # C-5
GRADE: K-5

CULTURE AREA: Northern Plains (Dakota)

TITLE: Winter Caps

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Dakota headgear by making a model winter cap of paper

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	folding design

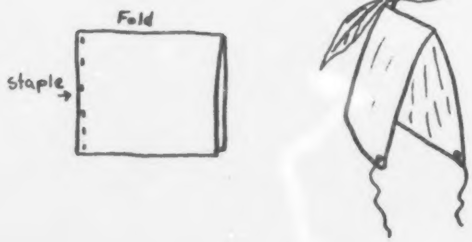
MATERIALS:	VOCABULARY:
large pieces of brown or tan paper 12" x 12", crayons, scissors, glue string	Dakota

KEY:

ABSS: Self, Environments, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People
SBSS: Living In Families

1. Fold paper in half. Glue or staple one edge (overlapped slightly).
2. Add feathers to top (cut from paper and color).
3. Attach string to front edges for tie.

C-5



DISCUSSION:

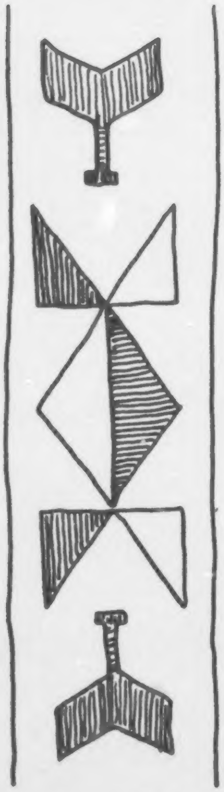
1. What do you think the caps were made of?
2. Why would feathers be put on the cap?

K:

C-cap
D-Dakotah
S-snow

C-5

The bitter cold winters of the Northern Dakota area demanded clothing for warmth. The Indian people wore skin clothing, often with fur, and warm fur-lined boots or moccasins. Winter caps were worn when hunting or anytime the weather was very cold.



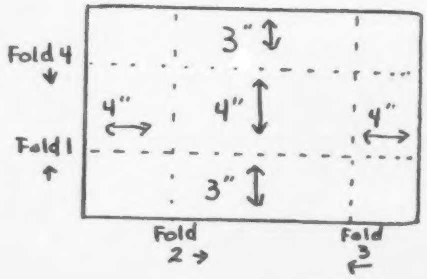
Beadwork Design

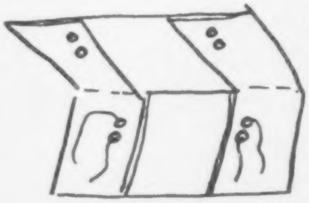
ACTIVITY # C-6	**GRADE:** K-5	
CULTURE AREA: Plains		
TITLE: Parfleche		
SUGGESTED INSTRUCTIONAL GOALS: Students will demonstrate knowledge of Plains carrying cases by making a model parfleche		
NUMBER OF STUDENTS: class	**TIME:** 1 or 2 class periods	**SKILLS:** imagination design coloring
MATERIALS: heavy white paper 10" x 12", crayons, hole punch, twine, (laminating facilities)	**VOCABULARY:** parfleche jerkey rawhide	

KEY:

ABSS: Communities, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Discovering Others, Understanding The United States
SBSS: Living In Families, People In Regions

1. For each parfleche have one sheet of paper (as in pattern).
2. Students color and decorate areas. (May be laminated by teacher and completed next day).
3. Punch holes.
4. Fold 12" side (Fold 1) toward top, then 10" sides (Folds 2 & 3) toward middle. Fold 4 is folded downward to make a flap.
5. Punch holes through flap and inside front.
6. Attach with twine.





DISCUSSION:

1. What animal skin was the parfleche made out of?
2. What would you carry in a parfleche?

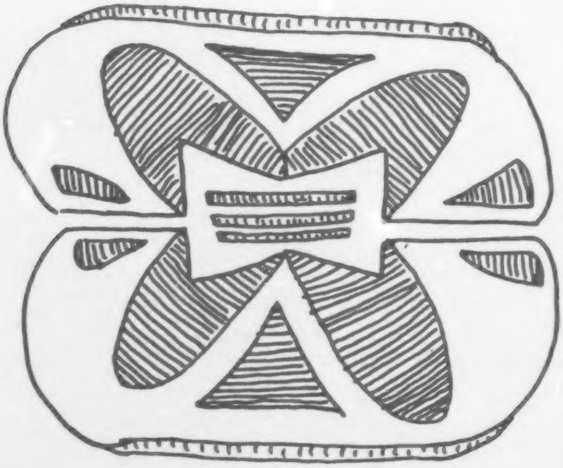
K:

C-carry
H-hide
T-travel

C-6

Parfleche (par-flesh) is not an Indian word, but rather, the name given to the rawhide bag by French explorers. The rawhide was so heavy it could repel arrows. PARER (to parry) FLECHE (arrow).

Indian people of the Plains, when hunting or traveling, carried a buffalo rawhide case filled with dried meat and other foods. Decorations of natural dyes were applied to the cases. The parfleche were usually carried in pairs, identically marked geometrically. They ranged in size from small cases slung over the shoulders to large bags carried by horses.



Parfleche Design

ACTIVITY # C-7

GRADE: K-5

CULTURE AREA: Plains

TITLE: Coup Sticks

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Plains battle implements by making a model coup stick

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS:
design
imagination
cutting
glueing

MATERIALS:

wooden dowel rods or straight tree branches, colored paper, crayons, yarn, glue

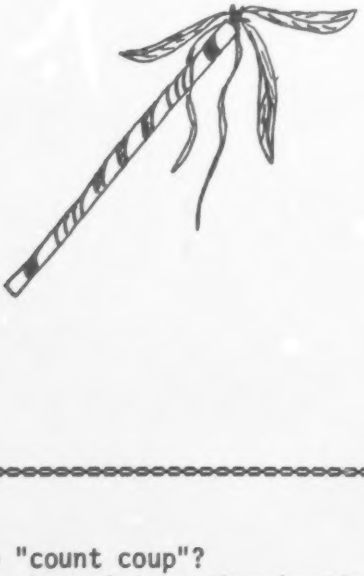
VOCABULARY:

coup

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People
SBSS: Optional

1. Decorate dowels with strips of paper or color with crayons.
2. Attach paper feathers and yarn.



DISCUSSION:

1. Why was it important to "count coup"?
2. Is this a braver way to show victory than hurting the enemy?

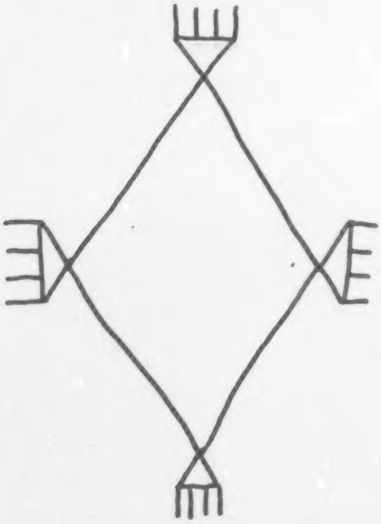
K:

C-coup
S-stick

C-7

The people of the Plains used a long slender staff in battle. Coup (a French word) has come to mean "striking the enemy". During battle, warriors would touch their opponents and this action was considered to be of the highest honor - to touch the person rather than inflict wounds. Coup sticks were often taller than the owners and decorated with fur, feathers, beads or colors. Special feathers or ornaments were attached which gave the user special powers of bravery.

The coup stick should not be confused with the "war club" which was used to injure the enemy.



Sioux Turtle Symbol

ACTIVITY # C-8

GRADE: K-5

CULTURE AREA: Plains

TITLE: Shields

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Plains shields by making a shield model of paper

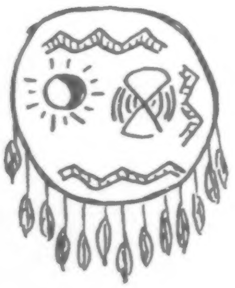
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	2 class periods	cutting design imagination

MATERIALS:	VOCABULARY:
Elmer's glue, tempera, feathers, brown paper bags	shield

KEY:

ABSS: Environments, Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Exploring Communities
SBSS: Living In Communities, People In Regions

1. Cut two large circles from shopping bags.
2. Dilute Elmer's glue with hot water.
3. Brush this on one circle and place other circle on this. Also brush diluted glue on both sides, after the two are glued together.
4. May be dried flat or dropped over a bowl to become slightly rounded.
5. When dry, paint designs and add feathers around circle and on bottom.



DISCUSSION:

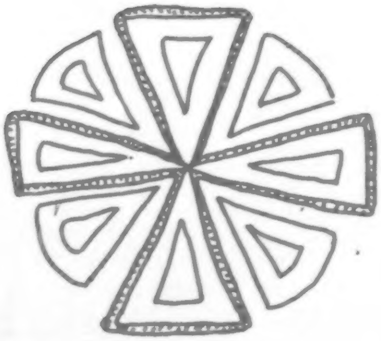
1. Why were shields used?
2. Do you think an arrow or spear could go through them?

K:

S-skin
F-feathers

Shields were carried in battle to protect the bearer against arrows and spears. Typically, the shields were of buffalo hide that had been shrunk and hardened by drying.

Shields bore personal symbols that reflected the person's beliefs. The shield was believed to ward off danger and when not in use, it was displayed outside the lodge or tipi.



Beadwork Design

ACTIVITY # C-9

GRADE: K-6

CULTURE AREA: Plains

TITLE: Honor Feathers

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a Plains honor system by making "honor feathers" of paper

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	design imagination cutting

MATERIALS:

white paper, crayons, yarn, scissors

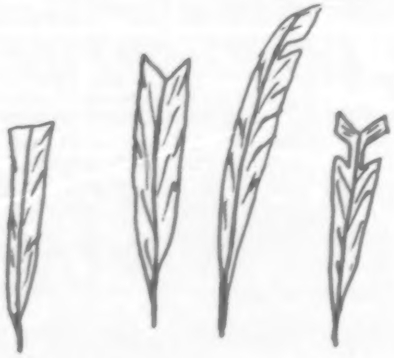
VOCABULARY:

honor

KEY:

ABSS: Others, Americans
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others, Understanding The United States
SBSS: People In America

1. Draw feathers with ends of different design (illustration).
2. Determine what the meaning of each feather will be: spelling, math, etc.
3. Award feathers throughout year for special achievements.



DISCUSSION:

1. What would be a reason to give an honor feather?
2. What kind of feathers might have been used?

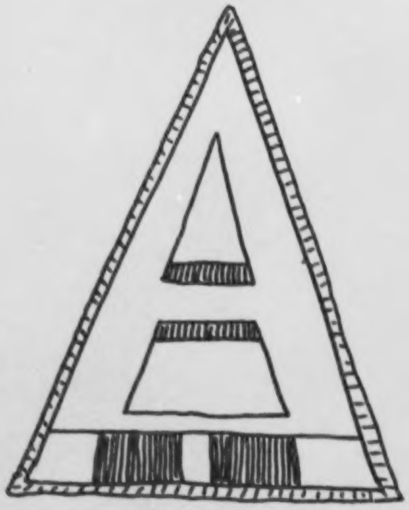
K:

F-feather

Many tribes used special feathers to mean certain things. Eagle feathers were the highest honor among some tribes. With others owl, hawk or wood pecker feathers (Coos Tribe) were the most prized.

Among the people of the Plains (Hidatsa, Sioux, Kiowa, etc.) feathers were specially decorated to signify the wearers exploits. Tufts of horsehair attached to the tip might mean bravery in battle or a split feather would mean the wearer has been wounded in a battle.

The more special honor feathers a warrior had, the more respected he was among his people.



Crow (Absaroke) Design

ACTIVITY # C-10	**GRADE:** K-6

CULTURE AREA: Plains

TITLE: Picture Stories

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Plains picture writing by using their own symbols to interpret a story

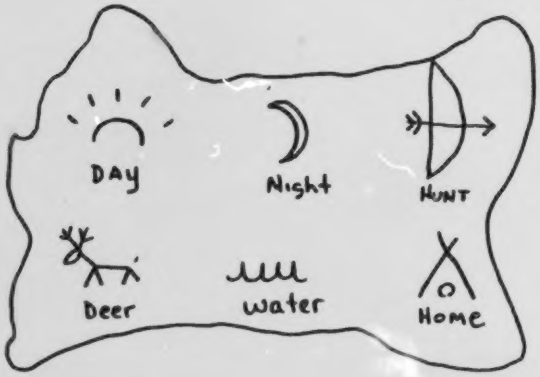
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	cutting design imagination

MATERIALS:	**VOCABULARY:**
brown paper bags, crayons, scissors	hide symbol

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Understanding The United States
SBSS: People In Regions

1. Each child should bring a large brown paper bag.
2. Child draws outline of skinned hide, then carefully tears around the outline.
3. Using crayons, student paints a story. (See examples)



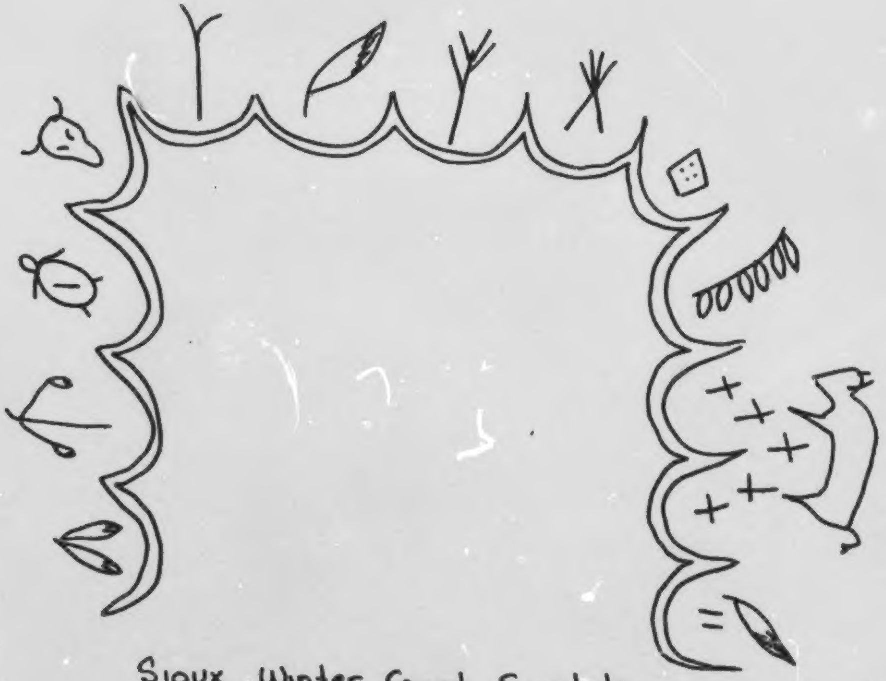
DISCUSSION:

1. Why were hides used to draw on?
2. Was this a good way to remember the history of the tribe? Why?

K:

D-draw
H-hide

Although the Indian people had no written language as such, records were kept of family histories and important events. The Plains people made a "winter count" robe by drawing symbols of events through the years. Hide (usually buffalo) was used and the pictures were painted on robes, shields and tipis.



Sioux Winter Count Symbols

ACTIVITY # C-11

GRADE: K-4

CULTURE AREA: Plains

TITLE: Cradleboard

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Plains methods of carrying babies by making a model cradleboard

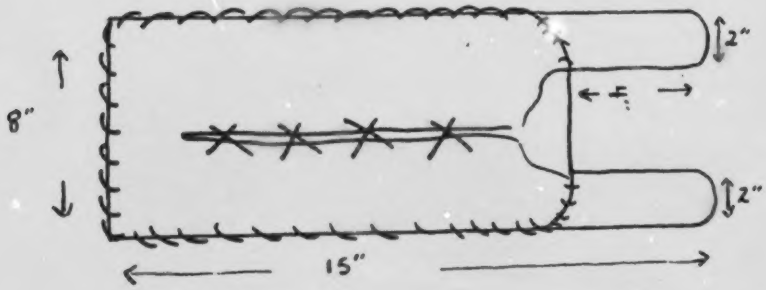
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	design manipulation

MATERIALS:	**VOCABULARY:**
heavy paper, cloth, string	cradleboard

KEY:

Optional For All Texts

1. Cut heavy paper to measurements in illustration.
2. Attach cloth 10" x 17" by lacing (illustration).
3. Cloth is brought together and tied. Cut down middle.



DISCUSSION:

1. Instead of cloth what do you think the Plains Indians used?
2. Do you think the baby would be comfortable

K:

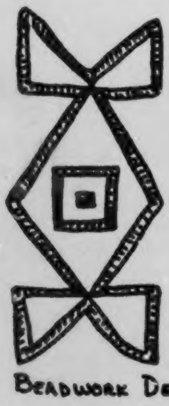
C-cradle
L-lace

C-11

Cradleboards or baby carriers of some type were used by all Indian tribes. All had a flat "bed", and coverings and lacings to keep the baby secure. Even within the same region, the construction of the board may differ greatly.

The Plains people, drawing upon the abundance of buffalo, used skin or hide boards supported by wood or stiffened rawhide. Woodlands tribes used wood or bark lined with skins. On the west coast the cradleboards were made of basketry materials. Many of the tribes of Western Canada and Alaska used carved boxes for cradles.

Nearly all baby carriers had a rounded arc above the baby's head. This was to protect the baby in case the carrier should fall or be bumped. Often, shells or beads were hung from this part to amuse the baby. Wrapped securely in a cradleboard provided a feeling of comfort to the baby, similarly to being held in the mother's arms.



Sioux Beadwork Design

ACTIVITY # C-12

GRADE: 1-6

CULTURE AREA: Northern Plains (Dakota)

TITLE: Plum Seed Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a Dakota game by playing the Plum Seed Game with classmates

NUMBER OF STUDENTS:	TIME:	SKILLS:
groups of 2-4	1 class period	motor skills cooperation interaction

MATERIALS:	VOCABULARY:
7 fruit pits (dried), rigid paper plate, 50-100 red beans	kantasu

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others, Understanding The United States
SBSS: Living In Communities

1. Pits are decorated on one side with different symbols or colors and the score for each symbol is determined (not more than 4 points each). Example below:

   2 points = Red
   3 points = White
   4 points = Black with Blue stripe

2. Place seeds on plate. Toss in air and catch on plate again.
3. Count number of points won and for each point, a bean is given as a counter. Game is over when "kitty" of 50 or 100 beans is gone. (No point for undecorated side).
4. Player with the most beans when "kitty" is gone is the winner.

DISCUSSION:

K:

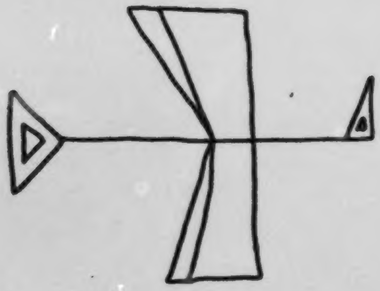
Kansu is an abbreviation of the Sioux word Kantasu which means plum seeds. It was played by both men and women.

Indian games generally are of two types: (1) games of chance or (2) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.



SIOUX BIRD SYMBOL

ACTIVITY # C-13

GRADE: K-6

CULTURE AREA: Western Plains (Cheyenne)

TITLE: Button Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of a Cheyenne game by playing the Button Game with classmates

NUMBER OF STUDENTS: class	**TIME:** 1 class period	**SKILLS:** cooperation interaction

MATERIALS:

button or other small object

VOCABULARY:

hand game

KEY:

ABSS: Self, Americans, Cultures
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others
SBSS: Optional

1. Two teams are chosen.
2. One of the teams is given a button (or other small, object).
3. One person on that team hides the button in a closed fist.
4. All the other team members also close their fists as if they also had the button.
5. Each person on the team pretends that they have the button. They may encourage the other team to choose their hand.
6. Each member of the opposing team has a chance to guess once, by saying "John, left hand" - or "Mary, right hand". If that person has the button and the choice is correct, the button must go to the other team. (If the correct person is chosen but the wrong hand, the game goes on).

DISCUSSION:

K:

Indian games generally are of two types: (1) games of chance or (2) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.

Many tribes played versions of hand games. Often the games had complicated rules that may be changed from day to day. Among the Cheyenne, the rules were often determined by a dream the leader of the game has had.

Games were begun with a prayer. During the playing of the game, drumming and singing took place in order to unnerve or distract the guessing team.

The children's version of the hand game is the button game.

QUILLWORK DESIGN

ACTIVITY # C-14

GRADE: 1-6

CULTURE AREA: Plains

TITLE: Words/Phrases

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of word sounds in the Dakota language

NUMBER OF STUDENTS: class

TIME: variable

SKILLS: pronunciation

MATERIALS:

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Understanding The United States, Learning About People
SBSS: Living In Communities, People In The Americas

WORDS

1.	ma-kah	(earth)
2.	ikto-mi	(spider)
3.	zit-ka-la	(bird)
4.	mi-ni	(water)

PHRASES

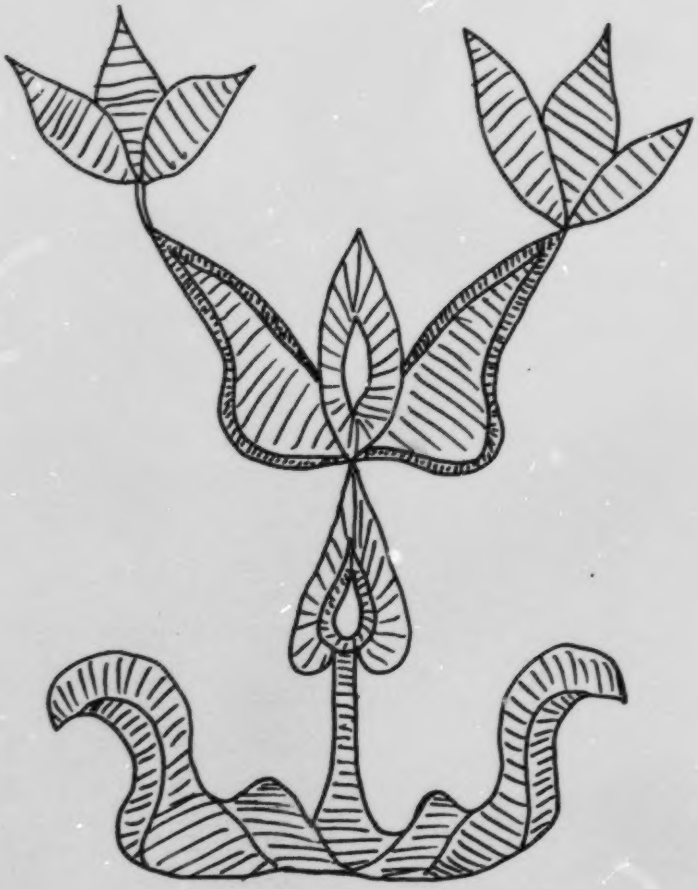
1.	hou-koda	(hello friend)
2.	hi-hi	(thank you)
3.	ta-ha-na-dah-pe	(come here)

DISCUSSION:

K:

C-14

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as a sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



QUILL WORK DESIGN

ACTIVITY # C-15 | GRADE: K-6

CULTURE AREA: Northern Plains

TITLE: Counting in Dakota

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of counting in Dakota

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	variable	pronunciation

MATERIALS:

VOCABULARY:

KEY:

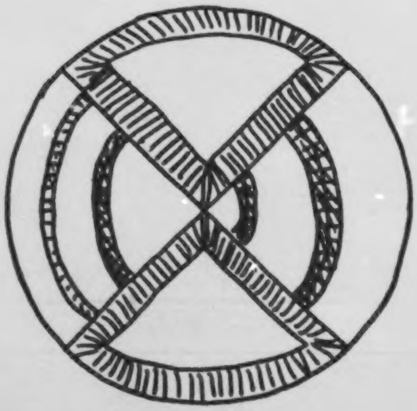
ABSS: Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Understanding The United States
SBSS: Optional

1. wan-chah
2. nom-pah
3. yah-mo-nee
4. ta-pah
5. zah-pe-tah
6. shack-coope
7. shack-o
8. shah-en-do
9. nep-e-chu-wink-ah
10. wick-o-chimen-ee

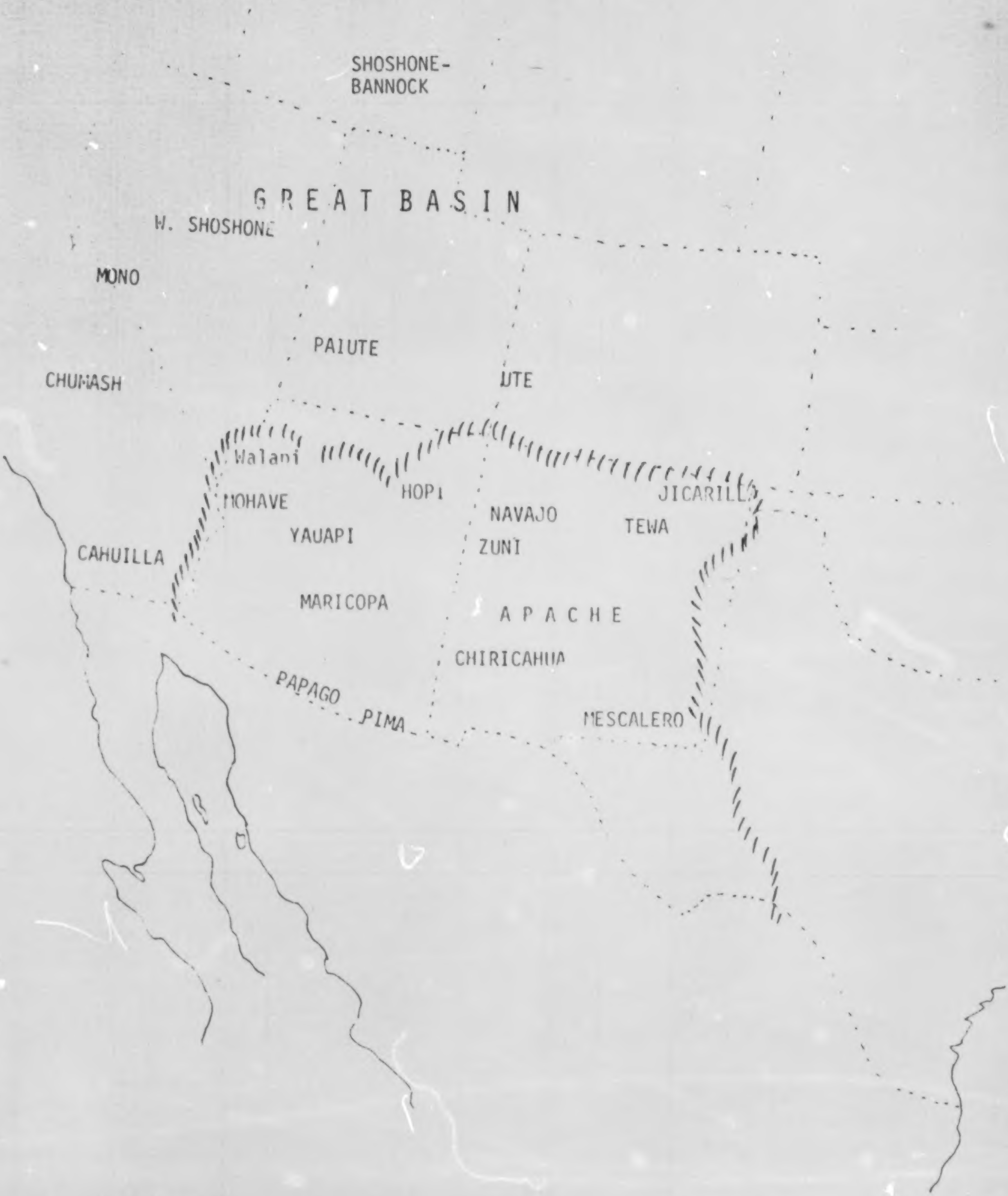
DISCUSSION:

K:

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as a sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



Symbol on
Beaded Dress


SHOSHONE-
BANNOCK
GREAT BASIN
W. SHOSHONE
MONO
PAIUTE
CHUMASH
UTE
Walapi
HOPI
MOHAVE
NAVAJO
JICARILLA
TEWA
YAUAPI
ZUNI
CAHUILLA
MARICOPA
APACHE
CHIRICAHUA
PAPAGO
PIMA
MESCALERO

D

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SOUTHWEST

The Southwest is diverse in its development of lifestyle. Early in its history, great feats were accomplished in order to survive in the often harsh and unyielding environment. By 100 B.C. the Hohokam were developing an extensive irrigation system in order to grow crops. Those irrigation canals today are the basis of many modern irrigation systems in the Southwest.

Using the principle of "mass" for solar energy, Anasazi architects built high-rise adobe apartment structures from 100-400 A.D. Many Southwest pueblos still remain that were built during this same period of history. The architecture of the Southwest reflects the same engineering principles used by the Indian people nearly 2000 years ago. As in many other areas, a variety of housing exists. The pueblo or adobe house is perhaps the most well known. The Navajo six or eight sided hogan is also known to many people. Apache people used a brush "wikiup".

Corn has been a major crop of the Southwest since its development several thousand years ago. In the Southwest varieties of squash and beans have also been grown for hundreds of years.

Today, the Navajo comprise the largest Indian tribe in the United States with tribal industries and reservation development programs.

D

ACTIVITY # D-1
GRADE: K-6

CULTURE AREA: Southwest

TITLE: Pueblo

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of pueblo house types by constructing a model pueblo

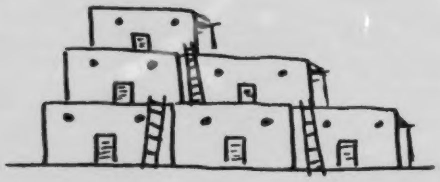
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	2 class periods	planning artistic detail

MATERIALS:	VOCABULARY:
quart or half-gallon milk containers, brown paper, straight sticks, glue, string	adobe pueblo

KEY:

ABSS: Self, Communities, Environments, Americans, Cultures
FOLLETT: Optional
GINN: Our People, Our World
LAIDLAW: Optional
MACMILLAN: School Friends, Places Near and Far
MCGRAW-HILL: School Friends, Places Near and Far
SBSS: Living In Families, People and Resources, People In Regions, People and Places

1. Several days before the activity, ask each child to bring from home a one-quart or half-gallon milk carton (washed out!).
2. Flatten the "pouring end" by folding and pushing inward to make it square.
3. Cover all surfaces with brown construction paper.
4. With a pencil, each child can poke entry and exit holes in the cartons to accommodate rafters. The sticks are inserted in the holes to go all the way through and come out the back.
5. The cartons are then stacked and glued in place.
6. Doors and windows may be drawn.
7. Make ladders of sticks tied with string to show access to upper stories.



DISCUSSION:

1. What is the weather like in the Southwest?
2. Why is this type of house ideal for the weather? (Teacher may discuss solar idea of heat retention).
3. Why didn't these people live in tipis?

K:

S-sun
C-clay
H-house

D-1

Often the Indian people who live in pueblos are mistakenly called Pueblo Indians. Actually many tribes such as Hopi, Zuni and Acoma lived in pueblos (Spanish for "town" or village).

An adobe mixture of mud and straw was put over a squared wood frame. The intense summer heat dried the adobe to rock-hardness. The walls were extremely thick for winter insulation and summer cooling (passive solar energy was first used in pueblos in this manner).

The pueblos were often two and three stories tall. As a means of defense, access ladders were pulled up and into the rooms making the upper stories inpenetrable.

ACTIVITY # D-2

GRADE: K-6

CULTURE AREA: Southwest

TITLE: Navajo Hogan

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Navajo house types by constructing a model of a hogan

NUMBER OF STUDENTS:

groups of 4

TIME:

2 class periods

SKILLS:

planning
manipulation
detail

MATERIALS:

clay, sticks, straw or hay, paper mache (thick, shredded), durable paper towels

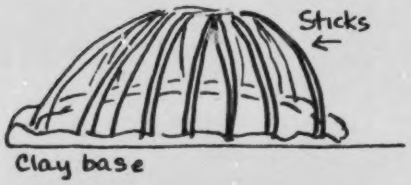
VOCABULARY:

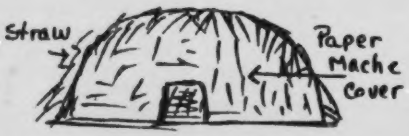
adobe
hogan

KEY:

ABSS: Self, Communities, Environments, Americans, Cultures
FOLLETT: Optional
GINN: Our People, Our World, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Exploring Communities, Studying Cultures, Understanding The United States, Investigating Societies
SBSS: Living In Families, People and Resources, People In Regions, People In The Americas

1. The week before the activity, ask the class to bring sticks and bits of hay or straw.
2. Each group will make a rounded "base" from a piece of clay. This should be approximately 6-8 inches in diameter.
3. Sticks are placed in a circle in the clay and leaned toward the middle, forming a rounded canopy (be sure no long ends are sticking upwards).
4. Dampen paper towels in the paper mache and lay over the frame.
5. Bits of straw are then dipped in the thick paper mache and placed on the towels. Additional paper mache may be used to smooth the outside.
6. When dry, paint with brown tempra and arrange in a village setting.





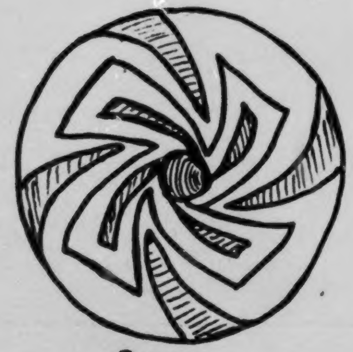
DISCUSSION:

1. Why was this type of housing used?
2. Can these houses be moved like the tipis of the Plains?
3. What does this tell you about the type of life the Navajo lead?

K:

H-hogan, house
L-limb

The hogan is still used today by the Navajo sheepherding people. This type of house is used in the flat, arid regions of the Navajo lands, close to sheep grazing areas. It is made of a log and pole frame covered with mud and thatched grasses. Dirt is used to cover the entire house and provides good insulation.



Papago
Basket Design

ACTIVITY # D-3

GRADE: K-6

CULTURE AREA: Southwest

TITLE: Apache Wikiup

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Apache housing by constructing a model of a wikiup

NUMBER OF STUDENTS: groups of 4

TIME: 1 class period

SKILLS:

cooperation
detail
planning

MATERIALS: clay, sticks, twine

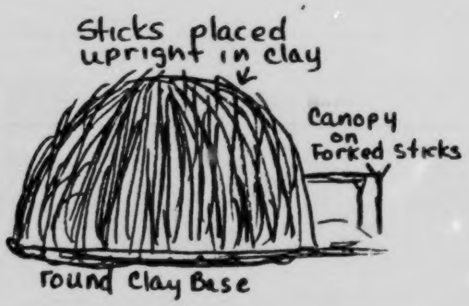
VOCABULARY:

wikiup
shelter

KEY:

ABSS: Self, Communities, Environments, Americans
FOLLETT: Optional
GINN: Our People, Our World, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Studying Cultures, Investigating Societies, People and Resources, People and Places, People In The Americas

1. Make a rounded base of clay 6-7 inches in diameter.
2. Insert upright "poles" of slightly curved sticks. Place these every inch all around the circle and lean inward to meet in the middle.
3. Add more sticks until frame is covered.
4. Canopy can be added as in illustration.



DISCUSSION:

1. Why didn't the Apache make a more permanent house?
2. Why was the house made of brush instead of buffalo skin?

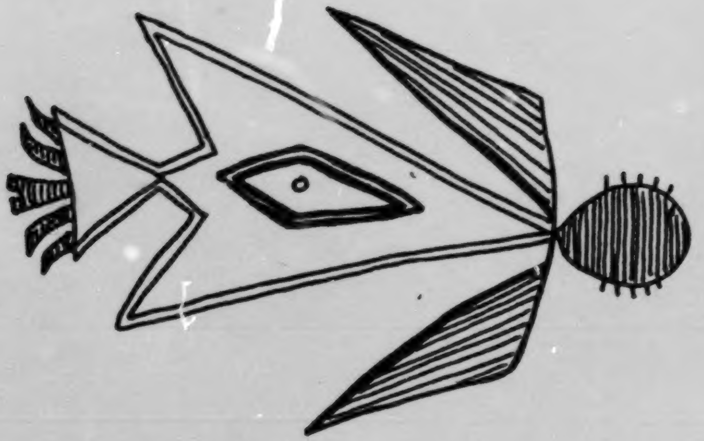
K:

A-apache
L-limb
H-house

The Apache people of the southwest moved from place to place gathering and hunting food (Apache were not primarily buffalo hunters). The shelter was not permanent year-around in most cases.

Houses were domed, circular structures, the average being six to seven feet high and six to ten feet in diameter.

A frame of poles or limbs was made and brush was thatched over this. A canopy over the entrance added shade.



Pottery Design

D-3

ACTIVITY # D-4

GRADE: K-6

CULTURE AREA: Southwest

TITLE: Pottery

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of southwest pottery by making an object of coiled clay

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	2 class periods	manipulation motor skills imagination design

MATERIALS:

clay, tempera paint, smooth stones

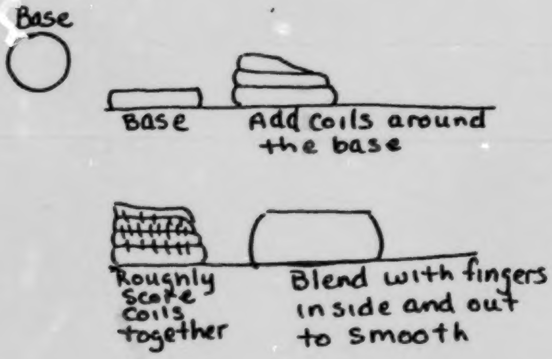
VOCABULARY:

pottery
coil

KEY:

ABSS: Self, Communities, Americans, Cultures
FOLLETT: Optional
GINN: Our People, Our World, Our Country
LAIDLAW: Optional
MACMILLAN: School Friends, Places Near and Far
MCGRAW-HILL: Learning About People, Exploring Communities, Studying Cultures, Understanding The United States, Investigating Societies
SBSS: Living In Families, Living In Communities, People and Resources, People In Regions, People and Places

1. Roll out several long, thin pieces of clay.
2. Make a round, flat base 3 or 4 inches in diameter.
3. Place coils on base as in illustration.
4. Blend coils together one at a time roughly with a stick.
5. Smooth with stones or fingers on inside and outside so no coils are seen.
6. Let dry and paint.


Base
Base
Add coils around the base
Roughly score coils together
Blend with fingers inside and out to smooth

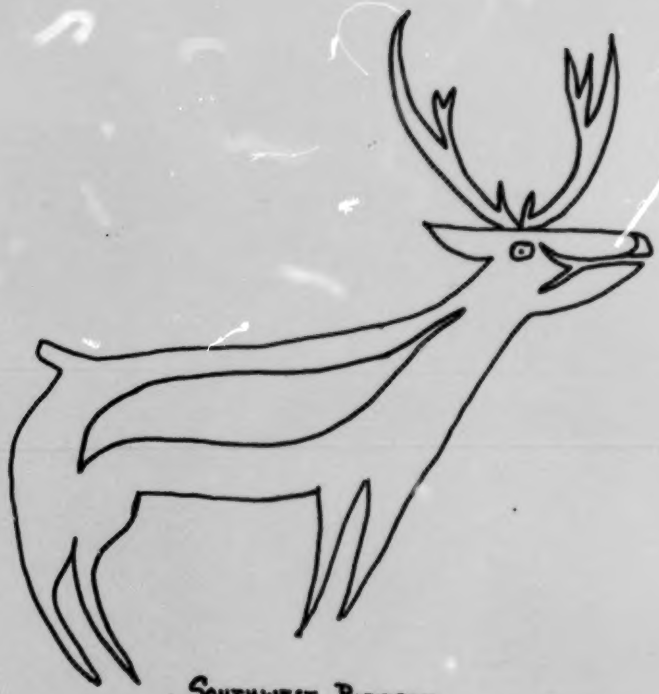
DISCUSSION:

1. Do you think baskets were also used?
2. Why would clay pots be ideal for a southwest climate?

K:

C-coil, clay

Many areas of the southwest have excellent clay for pottery. Traditionally, pottery was coiled, smoothed and baked in a fire. The pots were covered with broken pottery to form an "oven". Decorations were applied with a brush of yucca or other fiber plant. The paint was from plants and colored earth. Each tribe or pueblo had distinctive pottery styles distinguished by shape or decoration. Probably the most famous potter was Maria Martinez who developed a style of black pottery (San Ildefonso). Her family still carries on this tradition.



SOUTHWEST POTTERY DESIGN

ACTIVITY # D-5

GRADE: K-2

CULTURE AREA: Southwest

TITLE: Weaving

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of southwest weaving techniques by weaving paper strips to resemble mats

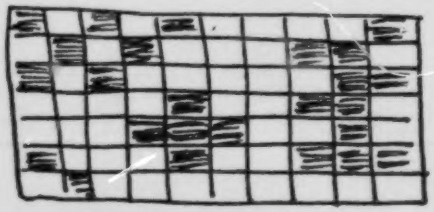
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	manipulation design imagination

MATERIALS:	VOCABULARY:
colored paper strips, glue	weave warp weft

KEY:

ABSS: Self, Communities, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others, Exploring Communities
SBSS: Living In Families

1. Use an over and under technique of weaving.
2. Glue the ends when finished.
3. Designs may be drawn on the paper.



DISCUSSION:

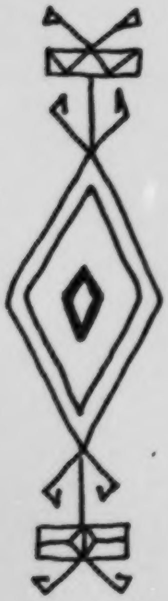
1. What material was used for weaving?
2. How long do you think it would take to weave a rug?

K:

D-design

D-5

The people of the southwest have made woven cloth for centuries. The Navajo weavers have brought the technique to a high art. Many designs in Navajo rugs and blankets represent family symbols or sacred figures. Dyes for the sheeps wool that was used were from plants and other natural materials. The Navajo women often worked for many months to produce a rug or blanket.



NAVAJO RUG DESIGN

ACTIVITY # D-6 **GRADE:** K-6

CULTURE AREA: Southwest

TITLE: Grinding Corn

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of southwest food preparation by grinding dried corn

NUMBER OF STUDENTS:	TIME:	SKILLS:
groups of 4	1 class period	motor skills cooperation

MATERIALS:	VOCABULARY:
flat stones, dried corn (ethnic food section of supermarket or get "Indian corn" dried on the husk)	grind

KEY:

ABSS: Self, Communities, Americans, Cultures
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Exploring Communities, Understanding The United States
SBSS: Living In Families, Living In Communities, People In Regions

1. Use a flat rock (river rocks are large and flat) that will not wobble when placed on the floor.

2. Use another slightly rounded, or flat stone to grind and pulverize corn into a fine meal.

3. Save the meal and mix half and half with commercial corn meal to make corn bread (Unit G-3).

DISCUSSION:

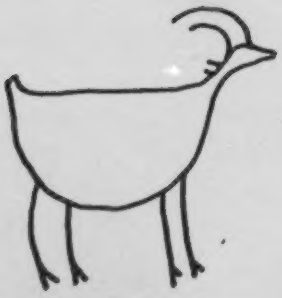
1. Is this type of work easy?
2. How many ways can you think of to use cornmeal?

K:

G-grind
C-corn

Few corn-growing tribes ate fresh corn. Hundreds of years ago, most of the corn was of a different variety and was best used when dried.

Corn kernels were dried and ground with stone tools into meal for use in bread, types of gruel, or as an additive to soup. For the southwest people, one of the first to cultivate corn in the North Americas, it was a staple diet.



Rock Painting
Arizona

ACTIVITY # D-7

GRADE: K-6

CULTURE AREA: Southwest (Zuni)

TITLE: Zuni Masks: Clowns

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Zuni masks by making a model of a Zuni clown mask

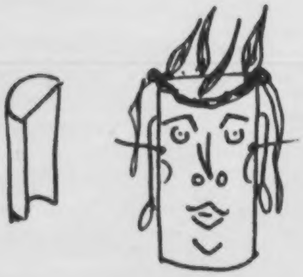
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	2 class periods	design imagination manipulation

MATERIALS:	VOCABULARY:
large oatmeal boxes, crayons, colored paper, feathers, yarn	Zuni

KEY:

ABSS: Communities, Americans
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Learning About People
SBSS: People In Regions, People In The Americas

1. Cut oatmeal boxes in half, lengthwise. Spread slightly; turn upside down so the bottom will be the top of the head.
2. Cover with colored paper and draw faces.
3. Attach yarn, feathers and bits of paper to make ears, nose, etc.
4. Add yarn to sides for tying on face.



DISCUSSION:

1. Why do you think clown masks were used instead of something serious?
2. What lessons would clowns teach?

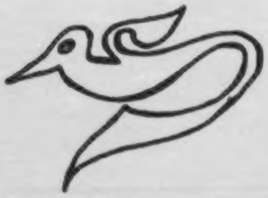
K:

C-clown

The Zuni used masks to amuse people during ceremonials and gatherings. Masks were also used to ridicule people and bring attention to the fact that a certain individual is not behaving properly.

The Zuni people who wore the masks also elaborately painted the body or dressed in ridiculous clothing. Their actions during their dances amused everyone as they fell and tumbled.

Only certain honored people were allowed to wear the clown masks.



Bird Motif

ACTIVITY # D-8

GRADE: K-4

CULTURE AREA: Southwest

TITLE: Cradleboard

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of southwest methods of carrying babies by constructing a model cradleboard

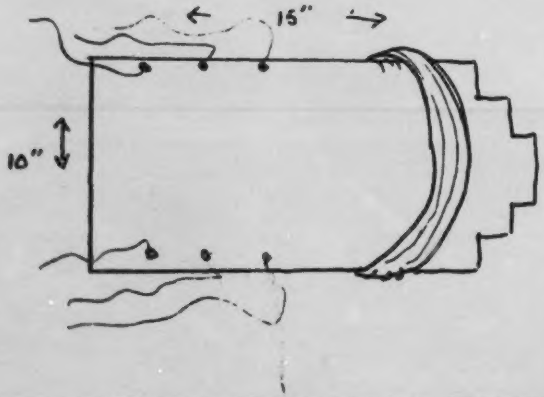
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	2 class periods	design imagination manipulation

MATERIALS:	**VOCABULARY:**
heavy paper, cloth, string	cradleboard

KEY:

Optional For All Texts

1. Cut heavy paper as in illustration 10" x 15".
2. Cut "shade" head protector 15" x 2" and attach by lacing to the base with string.
3. Baby is wrapped in cloth.
4. String is used to wrap baby in the board, passing string around both baby and board.



DISCUSSION:

1. Do you think this type was used for traveling? Why or why not?
2. Do you think the baby was wrapped in many skins in the southwest?

K:

C-cradle
L-lace

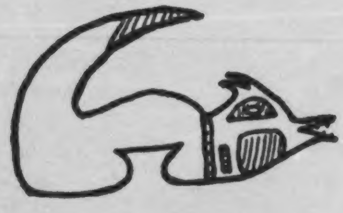
D-8

Most tribes used a board carrier to carry the babies. Because they moved often or mothers gatherd food away from the village, the babies had to have a secure means of transportation (the babies were wrapped in the board to give them the feeling of security).

Typical of many cradleboards is the U-shaped arc above the baby's head. This was essential to protect the baby in case the board fell. It was also a place to hang toys for amusement.

Since people of the southwest were not basically nomadic there was little need to design a cradleboard for traveling. Mothers carried the babies in their arms in a lying position most of the time and, as today, the cradle was used only for brief periods.

The stepping-stone design of the cradleboard top is representative of southwest mesas and also symbolized clouds and necessary rain to make things grow.



SOUTHWEST DESIGN

ACTIVITY # D-9 **GRADE:** K-3

CULTURE AREA: Southwest (Hopi)

TITLE: Kachinas

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Kachina meaning by making a doll model

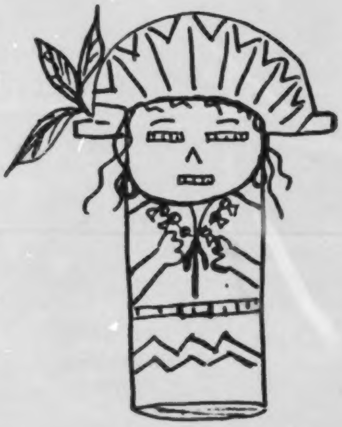
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	2 class periods	design painting imagination

MATERIALS:	VOCABULARY:
paper towel cores, paint, cloth scraps, crepe paper, feathers	kachina spirit

KEY:

ABSS: Self, Communities, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People
SBSS: Living In Families, People In Regions

1. For each doll use one paper towel core (cut one in half to make two).
2. Paint bottom 2/3 of doll one basic color. Top part is for facial features.
3. "Dress" doll by painting on skirt or pants. Crepe paper or cloth scraps can be used also.
4. For face, paint as in examples.
5. Hair may be twine, yarn or merely painted.
6. To attach a headdress, slit top of roll, add headdress designed with paint, feathers, etc.



DISCUSSION:

1. Do you think the kachina was well taken care of by the children?
2. Why do you think it was made of wood instead of corn husks?

K:

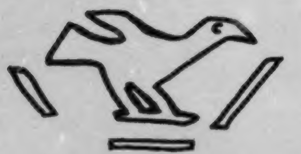
D-doll

Kachinas, in Hopi, are also called tihu (tee-hoo). There are more than two hundred kachina spirits, both male and female. They serve as spirit messengers between the people and the Supreme Being.

Kachinas are not merely toys. Children are given the dolls in order to learn about the religion-philosophy of the Hopi. Detailed instruction is given to the children as to the importance of each doll and its function as a spirit.

Elders of the tribe are usually the kachina makers. Cottonwood root is most commonly used to carve the basic body structure. Arms, noses and legs are often attached later and the entire body is painted with traditional dyes. Each doll is always painted with its own distinct design and colors. Dolls are usually about ten inches high.

During Hopi ceremonials, dancers dress up like certain kachina spirits, with elaborate masks in order to convey messages to the people and to carry out the purpose of the ceremonies.



BIRD DESIGN

ACTIVITY # D-10

GRADE: K-4

CULTURE AREA: Southwest

TITLE: Corncob Dolls

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Indian dolls by making a doll of corncobs

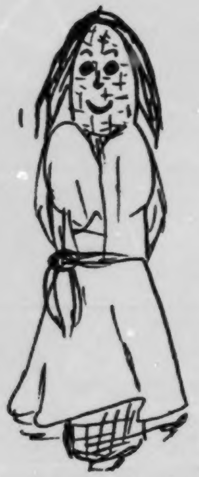
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	design imagination manipulation

MATERIALS:	VOCABULARY:
corncobs, glue, yarn, felt pens, scrap material	corncob

KEY:

ABSS: Communities, Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS Optional

1. Use "Indian Corn", which is dried corn available in supermarkets in the fall. Remove kernels (save for grinding corn, Unit G-3).
2. Attach yarn hair to top.
3. With felt pens, make eyes, nose and mouth.
4. Scrap material is used for outfits.



DISCUSSION:

1. Why were corncobs used?
2. Do you think they would last a long time?

K:

D-doll
C-corn
H-husk

Dolls were used by children of all cultures. The children of the southwest were given dolls of corncobs, a natural resource since the people grew corn as a primary food supply. The dolls were decorated using skins or fur scraps. (Do not confuse corncob dolls with kachina dolls. Kachina dolls were for teaching purposes).

Rock Painting
Texas

ACTIVITY # D-11

GRADE: K-2

CULTURE AREA: Southwest

TITLE: Peach Pit Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a southwest game by playing the Peach Pit game with classmates

NUMBER OF STUDENTS:	TIME:	SKILLS:
groups of 4	1 class period	counting cooperation interaction motor skills

MATERIALS:	VOCABULARY:
five peach pits, wide basket or pie plate, black tempera	

KEY:

ABSS: Americans
GINN: Optional
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others
SBSS: Living In Communities

1. Dry five peach pits.

2. Color only one side of each pit with tempera.

3. Put pits in a wide, flat basket or pan.

4. Rules:
   a. May be played individually or in teams.
   b. Player tosses pits in basket.
   c. Count the number of colored sides up.
   d. Person or team having most colored sides wins after five or more tosses.

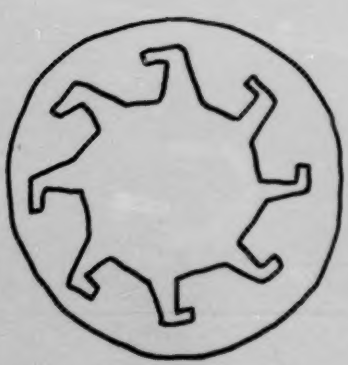
DISCUSSION:

K:

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles". Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.

Pits and seeds were often objects used in games. The peach pit game is a modern adaptation of a typical southwest counting game.



POTTERY DESIGN

ACTIVITY # D-12

GRADE: K-6

CULTURE AREA: Southwest (Apache)

TITLE: Throwing-Down-Sticks Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a southwest game by playing the Throwing-Down-Sticks Game with classmates

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
groups of 4	1 class period	cooperation interaction motor skills counting

MATERIALS:

four popsicle sticks, 40 beans and colors (felt pens or crayons)

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Living In Communities, People In Regions

1. Place 40 beans evenly around the edge of a large circle at least 24" in diameter. This is the "kitty".

2. Four popsicle sticks are given a different color on one side only. One side remains uncolored. Determine the score for each color. Example below:

   1 point = Red
   2 points = Blue & Yellow
   3 points = Green

3. Sticks are gatherd up into the hands and thrown in the circle. Count the number score for colored sides showing only. For that score take a corresponding number of beans.

4. Player with the most beans when "kitty" is gone is the winner.

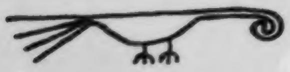
DISCUSSION:

K:

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles". Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.

The Apache call this game tsaydithl. It is a child's version of a game played primarily by women.



BIRD SYMBOL

ACTIVITY # D-13

GRADE: K-6

CULTURE AREA: Southwest

TITLE: Southwest Words

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of word sounds in three southwest languages

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	variable	pronunciation

MATERIALS:

VOCABULARY:

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Living In Communities, People In Regions, People In The Americas

APACHE

1.	hah-see	(bird)
2.	mah-tzo	(wolf)
3.	s'-ah	(sky)
4.	skeet-zee	(friend)

NAVAJO

1.	kwa-ssini	(friend)
2.	nes-lah	(owl)
3.	cho-ko-no-i	(sun)
4.	d-zi-li	(hawk)

ZUNI

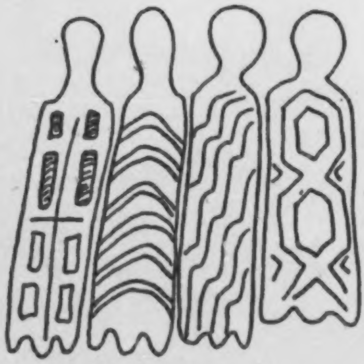
1.	oh-apa	(bee)
2.	moo-hoo-quee	(owl)
3.	o-to-kee	(wind)
4.	ok-shi-ko	(rabbit)

DISCUSSION:

K:

D-13

Indian languages contain many dialects and pronunciation differences even within a few miles. Many words are used for the same object. The words given are only examples and are not to be taken as a sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



SOUTHWEST
ROCK PAINTING

ACTIVITY # D-14

GRADE: K-6

CULTURE AREA: Southwest

TITLE: Counting in Zuni

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of counting in Zuni

NUMBER OF STUDENTS: class

TIME: variable

SKILLS: pronunciation

MATERIALS:

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS: Optional

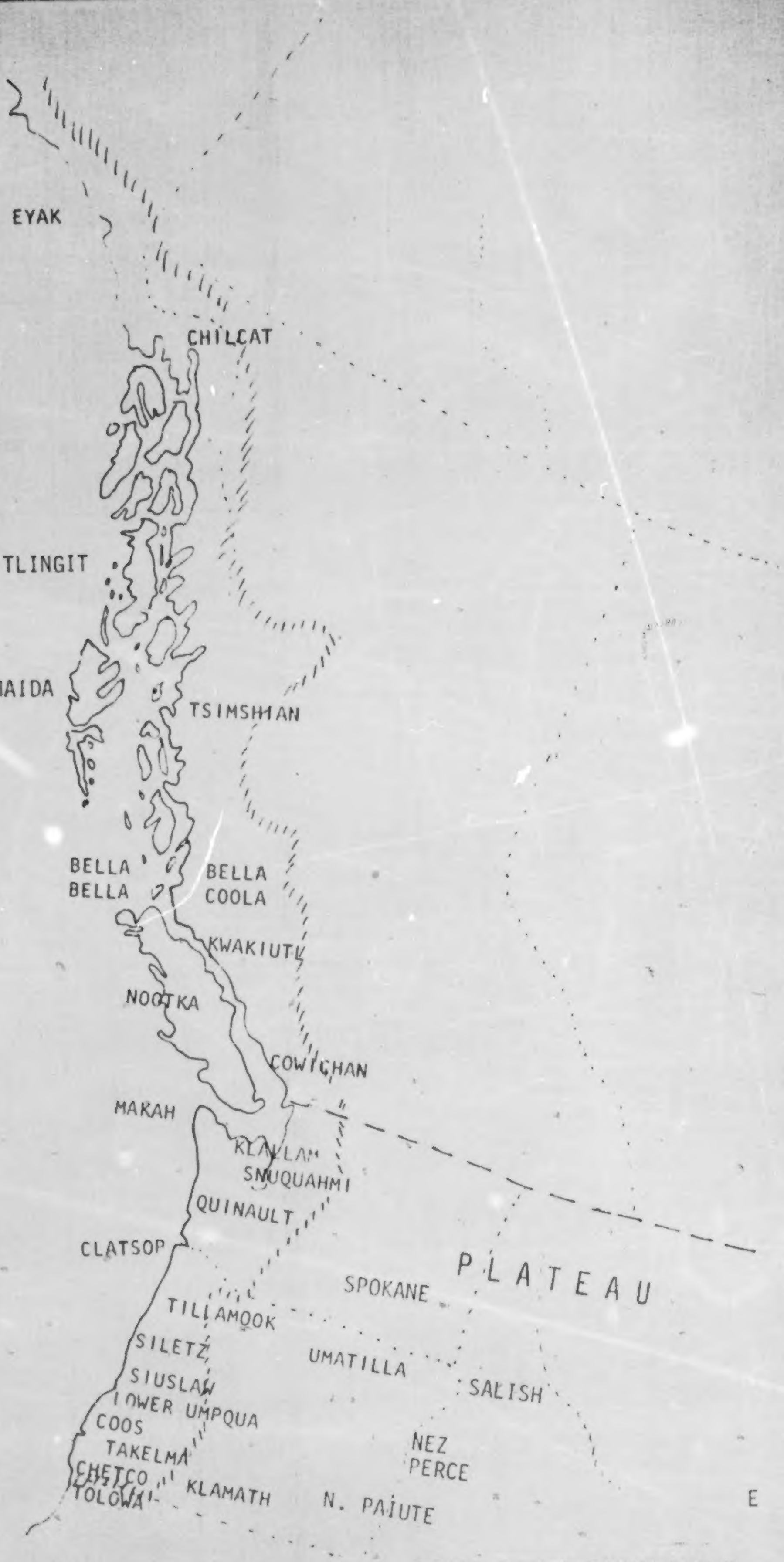
1. to-pin-tai
2. quee-lee
3. ha-ee
4. ah-we-tai
5. ahp-tsi
6. to-pah-lik-keeah
7. quil-lah-lik-keeah
8. hi-ah-lik-keeah
9. ten-ah-lik-keeah
10. a'h-tem-hlah

DISCUSSION:

K:

Indian languages contain many dialects and pronunciation differences even within a few miles. Many words are used for the same object. The words given are only examples and are not to be taken as a sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.

SOUTHWEST
PAINTED FIGURE


EYAK
CHILCAT
TLINGIT
HAIDA
TSIMSHIAN
BELLA BELLA
BELLA COOLA
KWAKIUTL
NOOTKA
COWICHAN
MAKAH
KLALLAM
SNUQUAHMI
QUINAULT
CLATSOP
PLATEAU
SPOKANE
TILLAMOOK
SILETZ
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CHETCO
TOLOWA
KLAMATH
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E

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PACIFIC NORTHWEST

Often, people do not realize the diversity of cultures along the Pacific Coast. The most common image is of the cultures of British Columbia who were carvers of totem poles. This area has been popularized because of its artistic capabilities and the evident retention of culture.

Along the Oregon coast, little has been emphasized in the past. Therefore, it is often mistakenly thought that few cultures remain. Several hundred years before the establishment of Greek city states and the writings of Homer, the Indians of the southern Oregon coast were living a well-developed tribal life.

The Indian Removal Policy of the 1850's placed coastal tribes on reservations where much of the culture practices were forbidden. Because of this, many tribes have lost important traditions and are presently seeking to reconstruct tribal life.

E

ACTIVITY # E-1

GRADE: K-5

CULTURE AREA: Pacific Northwest (Oregon Coast)

TITLE: Plank Slab Houses

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Pacific Northwest house types by constructing a model plank slab house

NUMBER OF STUDENTS: class

TIME: 2 class periods

SKILLS:
planning
conceptualization
cutting
painting
drawing

MATERIALS: crayons, large paint brushes, cardboard shipping box from refrigerator or freezer, brown tempera,

VOCABULARY:
plank slab
hewn
horizontal
vertical

KEY:

ABSS: Self, Communities, Environments, Americans
FOLLETT: Optional
GINN: Our People, Our World
LAIDLAW: Optional
MACMILLAN: School Friends, Places Near and Far
SBSS: Living In Families, People and Resources, People In Regions, People and Places

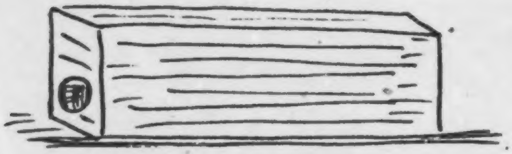
1. Teacher will bring cardboard box to the classroom.

2. A portion of the room is set aside for the model to stand during the time of study.

3. With papers covering the floor around the box, the students will paint all surfaces except the underside of the box. This will be a brown color to resemble cedar planks. (Printing on the box may require several coats to cover).

5. Let this dry completely.

6. The next day, students will use black or dark brown crayons to draw horizontal lines to resemble wood grain and rough hewn planks.



DISCUSSION:

1. How does it feel to sit inside?
2. Can you imagine what it would have been like with a fire in the middle to cook with or to keep warm?
3. If it was cold, rainy and windy outside, would this be a better house for this weather than a tipi or a hogan?
4. What do you suppose the people did when it was bad weather and everyone in the family was inside the house?

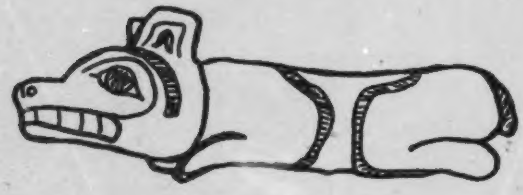
K:
H-house
S-slab
F-fire

E-1

From the present Oregon-California border northward into British Columbia, the plank slab house was common. Tribes lived in permanent village sites with closely related families living within one house.

The most common wood was cedar although fir was sometimes used for the houses. Planks were split from the trees and laid on a plank frame. Both vertical and horizontal walls were used by various tribes. A pitched or semi gabled roof of horizontal planks was used and often one side or the roof reached to the ground as a protection against prevailing winds.

Nearly all plank slab houses had a semi-subterranean floor as an insulation factor. Doors were rounded and access was with a ladder down to the floor.



WOODCARVING DESIGN

ACTIVITY # E-2

GRADE: K-6

CULTURE AREA: Pacific Northwest (Oregon Coast)

TITLE: Dugout Canoes

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Pacific Northwest water transportation by making a model of a dugout canoe

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS:
manipulation
design

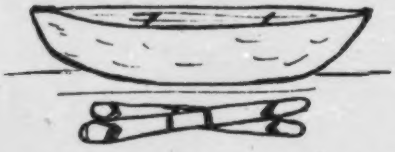
MATERIALS: clay, toothpicks, crayons, popsicle sticks

VOCABULARY: dugout

KEY:

ABSS: Communities
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Exploring Communities
SBSS: Living In Families, Liv-In Communities, People In The Americas

1. Shape clay to resemble a dugout canoe.
2. Place toothpicks across canoe as "supports".
3. Make paddles from popsicle sticks, color and design paddles.



DISCUSSION:

1. Why wasn't tree bark used?
2. How long do you think it would take to build a dugout?
3. Would such a heavy canoe be good for going in the ocean?

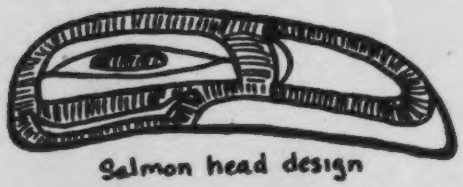
K:

D-dugout
C-canoe

E-2

The Coos people made dugout canoes of cedar. Often the canoes were of two types: blunt end and pointed end. Most of the canoes were relatively small and could carry only several people. A large canoe could hold twenty or thirty people at one time and was used primarily for ceremonies and celebrations.

After a cedar tree was cut down, it was laid on blocks in a working area. The men then used fire to burn a large portion of the interior and used a blade with a handle (an adze) to chop the charred wood and to fashion a rough canoe shape. Then the adze and smoothing blades of stone were used to precisely carve the sides and bottom. When the canoe was completed, pitch was sometimes applied to the outside to make it waterproof. Often the canoe was painted or special tribal carvings attached to the prow.



Salmon head design

ACTIVITY # E-3

GRADE: K-2

CULTURE AREA: Pacific Northwest (Oregon Coast)

TITLE: Clothing

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Pacific Northwest clothing types by making a model of cedar bark capes and skirts

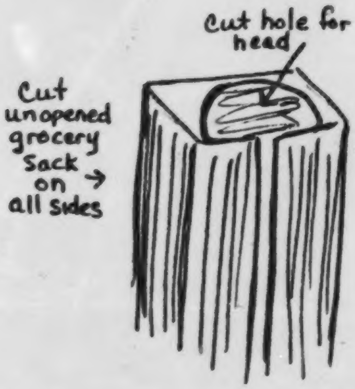
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	manipulation cutting

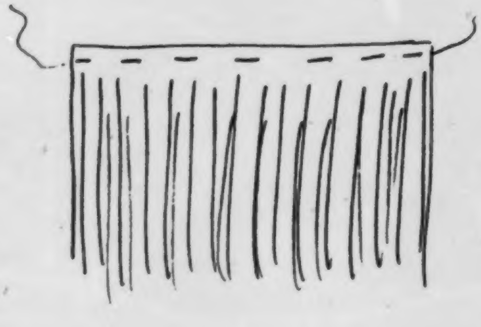
MATERIALS:	VOCABULARY:
brown paper bags, scissors, string	bark poncho

KEY:

ABSS: Self
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS: Living In Families

1. For a poncho, open up a large brown grocery sack at one seam and cut a hole in end.
2. Cut long strips from the sack, leaving them attached to one end.
3. Thread a string through punched holes for a tie.
4. (For skirt, cut strands as in illustration and cut larger hole on top. Thread a long string through top to make a waist tie).


Cut hole for head
Cut unopened grocery sack on all sides



DISCUSSION:

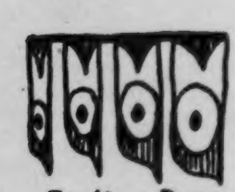
1. Why weren't skins used?
2. Do you think the bark was itchy?
3. Do you think it was good for keeping a person dry?

K:

C-cape
S-skirt
T-tree

Because of the damp climate and impracticality of skin clothing, the Coos made clothing of cedar bark. The bark was taken from the tree in long strips. Only the pliable inner bark was used. First it was soaked for at least three days and kept damp as it was lightly pounded with a bone tool. The pounding separated the fibers and made them soft. The pounded strips were then doubled over a belt of sinew and tied around the waist. Often, men wore the cedar skirts also. The cape or poncho was made in a similar manner, except it was tied at random so it would not separate as it fell over the shoulders. For rainy weather pitch was applied between two layers of pounded cedar making the cape rain-repellent. Another style used a layer of feathers or fur under the cedar for warmth.

Skin dresses were worn for special occasions or in summer when it was least damp.



Feather Design

ACTIVITY # E-4

GRADE: K-3

CULTURE AREA: Pacific Northwest (Oregon Coast)

TITLE: Burden Baskets

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Pacific Northwest basketry by constructing a model burden basket

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	manipulation cutting planning

MATERIALS:	VOCABULARY:
brown grocery sacks, heavy twine, crayons, stapler	tumpline

KEY:

ABSS: Communities
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Exploring Communities
SBSS: Living In Families

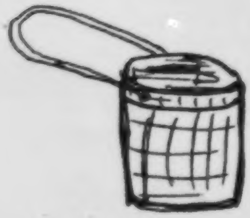
1. Fold top of grocery sacks to outside, forming a one inch "rim".

2. Color the sacks in criss cross pattern to resemble weaving.

3. Attach a length of twine to each side by stapling several times. This is the tumpline. Top of sack should be at back of child's neckline. To measure:

   a. Attach one side.
   b. Place sack in position
   c. Put twine over child's forehead and around to other side of sack.

4. Can also be used around arms and upper chest.



DISCUSSION:

1. Would it be easier to carry long sticks or clumps of roots in the arms or in a large basket?
2. Why was the tumpline used?
3. Why wasn't pottery used?

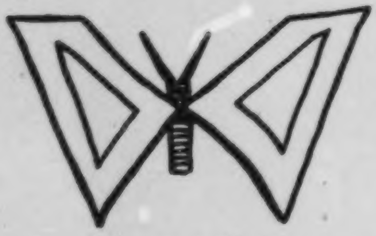
K:

T-tumpline
C-carry

"Tump" is an Algonquian word now commonly used with "line" to signify a method of carrying burdens.

Pacific Northwest tribes are not known for making pottery. Instead the Indian people used many natural plant materials in order to carry out the tasks of everyday life. Along the Oregon coast, basketry was useful for storing, carrying and general purposes. Among the Coos people, twined baskets were made from spruce root, hazel, cedar strips, and a variety of plant materials that were used for decorations.

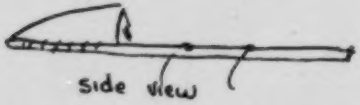
Burden baskets were used for carrying wood, materials or any other item that was too awkward or cumbersome to carry in the arms. A line was attached to the basket and could be worn around the head or upper chest to ease the weight.

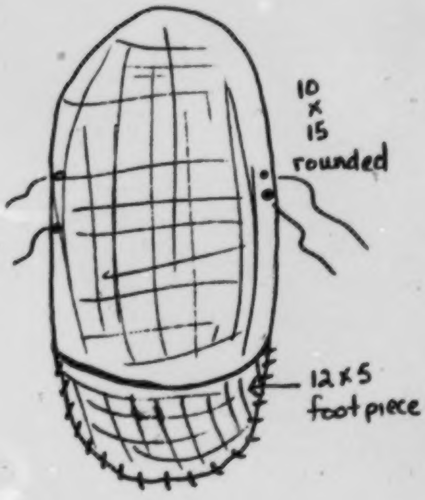


BASKETRY DESIGN

ACTIVITY # E-5		**GRADE:** K-2	**KEY:** Optional For All Texts
CULTURE AREA: Pacific Northwest (Oregon Coast)			
TITLE: Baby Carrier			
SUGGESTED INSTRUCTIONAL GOALS: Students will demonstrate a knowledge of Pacific Northwest methods of carrying babies by constructing a model cradleboard			
NUMBER OF STUDENTS: class	**TIME:** 1 class period	**SKILLS:** manipulation design imagination	
MATERIALS: heavy brown paper, string, paper punch, crayons		**VOCABULARY:** cradleboard	

1. Cut base of heavy paper as in illustration.
2. Cut footpiece.
3. Use black or dark brown crayon to make an open-weave pattern (open weave may be cut out if desired).
4. Attach footpiece by lacing. (Illustration)





DISCUSSION:

1. What do you think the coastal Indian people made baby carriers out of?
2. Why wouldn't a carrier by made of hides?

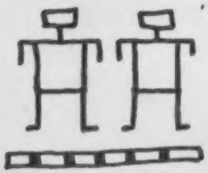
K:

C-cradleboard

Most tribes used a board carrier to carry the babies. Because they moved often or mothers gathered food away from the village, the babies had to have a secure means of transportation (the babies were wrapped in the board to give them the feeling of security).

Typical of many cradleboards is the U-shaped arc above the baby's head. This was essential to protect the baby in case the board fell. It was also a place to hang toys for amusement.

Many Pacific Northwest tribes used basketry baby carriers. A common material was wild hazel (very rigid) or wild honeysuckle vines. The baby was wrapped in skins and tied into the carrier.



BASKET DESIGN
Thompson R., B.C.

ACTIVITY # E-6

GRADE: K-2

CULTURE AREA: Pacific Northwest

TITLE: Cattail Weaving

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of Pacific Northwest weaving materials by making a mat from leaves of the cattail plant

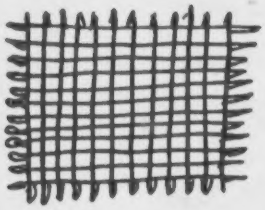
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class	manipulation counting design

MATERIALS:	VOCABULARY:
cattail leaves	cattail weave

KEY:

ABSS: Self
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Optional
SBSS: Living In Communities

1. Gather cattail leaves from a damp, swampy area. These are dried slightly but not completely, or they will be brittle.
2. Each child should get 24 pieces approximately 20"-24" long.
3. Use fingernail to split each into two long leaves.
4. Demonstrate the over-under technique of weaving using 12 leaves for each direction.
5. Let dry several days--use as placemats.



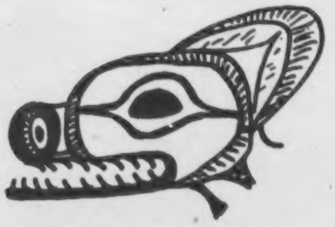
DISCUSSION:

1. Are the leaves tough or soft after they are dried?
2. Why were these used for mats?
3. What other use could they have?
4. Would some other plant work as well? Why or why not?

K:

C-cattail

Cattail mats were used for beds and for places to sit. Often food was served on mats or they were used as "rugs" inside a plank house. Cattail is extremely durable and only one of the many plants and grasses used for weaving and basketry. Cedar was another material commonly used for mats.



WOLF-HEAD DESIGN

ACTIVITY # E-7

GRADE: K-6

CULTURE AREA: Pacific Northwest (British Columbia)

TITLE: Coppers

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of potlatch formalities by making coppers of paper

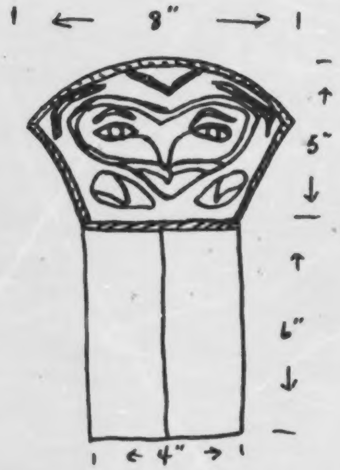
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	coloring design cutting

MATERIALS:	VOCABULARY:
construction paper, crayons, scissors	copper potlatch

KEY:

ABSS: Communities, Americans, Cultures
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Learning About People, Understanding The United States, Investigating Societies
SBSS: Living In Families, People In The Americas

1. Draw names for giving of coppers.
2. Color coppers.
3. Use symbols to tell where and when Potlatch will be.
4. Cut out coppers.
5. Give to person whose name is drawn.



DISCUSSION:

1. What do we do today that is like giving coppers?
2. Why do you think coppers were only given to certain people?

K:

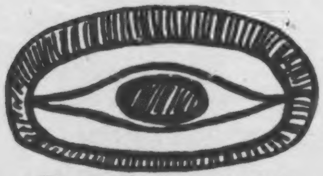
C-coppers
G-give

E-7

Coppers were most often made of placer copper that was beaten into a high arch joined by a lower rectangle. A T-shaped ridge ran the lower length of the copper.

Coppers were often sent to the guests who were invited to a potlatch. Some tribes presented the coppers to guests during the potlatch ceremony. Other coppers were traded or sold.

These thin plaques of metal or copper were elaborately engraved with stylized designs. Most coppers were large in size, often three to four feet high. Many northwest coastal people call coppers "bones of the dead" because often a commemorative copper depicting a deceased person was broken up and given to potlatch guests.



PACIFIC NORTHWEST
ANIMAL EYE DESIGN

ACTIVITY # E-8

GRADE: K-6

CULTURE AREA: Pacific Northwest

TITLE: Potlatch

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of the potlatch ceremony by having a "potlatch" within the classroom

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	cooperation interaction

MATERIALS:	VOCABULARY:
variable	potlatch give-away coppers

KEY:

ABSS: Communities, Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Learning About People, Understanding The United States, Investigating Societies
SBSS: Living In Families, People In The Americas

1. Students should choose one project and make something to give away.
2. Draw names.
3. Drumming, dancing (or listening to Indian music from a record).
4. Feast (may be food prepared in class).
5. Give "gift" to person whose name was drawn. Person giving gift should describe it and how it is made.

DISCUSSION:

1. Why did people give potlatches?
2. What celebration today is most like a potlatch?

K:

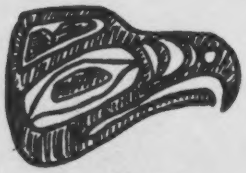
G-giveaway

Among the Northwest Coast tribes of Canada and Alaska, the ritual of the potlatch or giveaway was an important clan ceremony. These wealth-oriented clans used the potlatch to reaffirm their importance or stature within the society.

Preparation often took months or even years. Each guest that was invited was given elaborate gifts and was fed and housed for many days.

During the potlatch, the guests were expected to eat and drink and be entertained by special "acts" such as dancing and singing. A portion of the potlatch was always devoted to more serious commemoration of mourning for deceased members. Speeches were given and gratitudes exchanged as the potlatch drew to a close. The host, at the end, was reassured of his right to honor and importance.

(In 1884 the government of Canada outlawed the potlatch because it was considered "wasteful, savage and heathen". The tribes, in defiance of the law and claiming a right to carry out traditional ceremonies continued to hold potlatches. Arrests ensued and many tribes ceased the ceremonies altogether. Canada overturned the severe law in 1951, however, because of the long period of anti-potlatch, most tribes no longer practice the ceremony).



RAVEN DESIGN

ACTIVITY # E-9

GRADE: K-4

CULTURE AREA: Pacific Northwest

TITLE: Totem Poles

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Pacific Northwest totem poles by making a model

NUMBER OF STUDENTS: class

TIME: 1 or 2 class periods

SKILLS:
design
imagination
manipulation

MATERIALS: broomstick, wooden base (12" x 12"), construction paper, glue, scissors, tempera, ½ gallon milk cartons (washed out!), paper

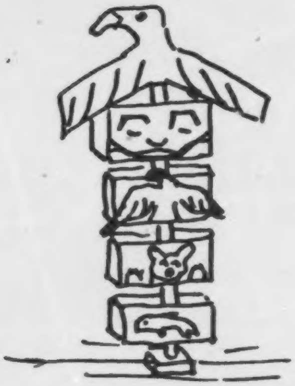
VOCABULARY:

totem

KEY:

ABSS: Self, Communities, Environments
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Discovering Others
SBSS: Living in Families

1. Drill a hole in the wood base and insert the broomstick.
2. Square the pouring end of milk cartons by folding and pushing inwards.
3. Make holes on two opposite sides to slip over broomstick.
4. Cover milk cartons with paper. Color and design with animal figures.
5. Glue cutout figures to cartons.



DISCUSSION:

1. How long do you think it took to make a totem pole of wood?
2. Why were totem poles an ideal object to show importance in the tribe?

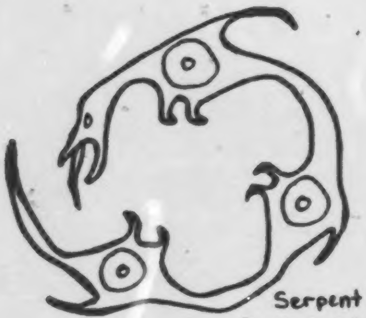
K:

T-totem
C-carve

Totem poles are commemorative symbols of the history of an individual or family. Each family had a certain crest that was displayed within the carved pole. Stylized animal figures representing the spirits or historical beings told a story of importance for all to see.

Totem poles were often erected in front of a family's house, but they were also raised in burial grounds as honor and remembrance of the deceased.

(Note: Tribes of the Oregon coastal areas traditionally were not totem pole makers).



Serpent
British Columbia

ACTIVITY # E-10

GRADE: 1-6

CULTURE AREA: Pacific Northwest (Coos)

TITLE: Coos Hand Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of a Pacific Northwest game by playing a Coos Hand Game

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	cooperation interaction

MATERIALS:

two small shells or bones

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Our Country
SBSS: Living In Communities

1. Two teams are chosen. Each team has an equal number of boys and girls.

2. The "captains" of each team take a turn tossing one shell closest to a shell that has been placed at least 10 feet away; the closest toss wins the shell and the start of the game.

3. Starting team makes a circle and the shell is given to one of the players. It is held in the hand as all players join hands to form a line. Teams are in a row facing each other. The team with the shell makes rowing motions as the hands are joined together. Each player shouts that he has the shell.

4. The other team has to guess which two joined hands contain the shell (guessing turns are taken starting with the head of the line).

5. With a correct guess, the other team gets the shell.

DISCUSSION:

K:

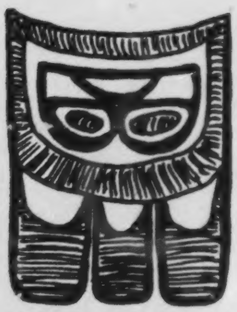
E-10

Indian games generally are of two types: (1) games of chance or (2) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.



BIRD TAILFEATHER
DESIGN

ACTIVITY # E-11 **GRADE:** 1-6

CULTURE AREA: Pacific Northwest

TITLE: Haida Odd and Even Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of a Pacific Northwest game by playing the Haida Odd and Even Game with classmates

NUMBER OF STUDENTS:	TIME:	SKILLS:
groups of 4	1 class period	cooperation interaction

MATERIALS: 19 round stones or short twigs per player, 2 cups per player, towel or cloth (12" x 12") per group

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Optional

1. Each group chooses a player to go first.
2. The 19 objects are placed under the towel or cloth in two cups. One cup has ten and the other cup has nine.
3. The first player covers the two cups with a towel and they are held above the head.
4. The remaining three players are lined up and the person to the right of the first player guesses which cup has the odd number. If guess is wrong, the guesser gives his cup of ten stones to the first player. Each of the players has a chance to guess. With each wrong guess, that player gives his cup of ten stones to the first player.
5. If a right choice is given, the first player, holding the cups, gives the guesser the cup of nine stones. He then takes the place of the guesser and the game continues. Players who guess wrong twice and are out of stones are out of the game. Person with the most stones wins.

DISCUSSION:

K:

Indian games generally are of two types: (1) games of chance or (3) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.

WHALE FIN SYMBOL

ACTIVITY # E-12

GRADE: K

KEY: For Kindergarten Use

CULTURE AREA: Pacific Northwest

TITLE: Chinook for Kindergarten

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of selected Chinook sounds related to Kindergarten letter sounds

NUMBER OF STUDENTS: class

TIME: variable

SKILLS:

MATERIALS:

VOCABULARY:

C-	cooley	(to run about, walk, play)
E-	et-shum	(heart)
G-	goom	(pitch, resin)
A-	a-kik	(fish hook)
D-	da-go	(gnats, small flying insects)
S-	so-le-mie	(cranberry)
L-	law-suk	(dance)
I-	ikt	(the number one)
T-	tup-shin	(needle)
H-	hool-hool	(mouse)

O,F,U- No equivalent sound in Chinook

DISCUSSION:

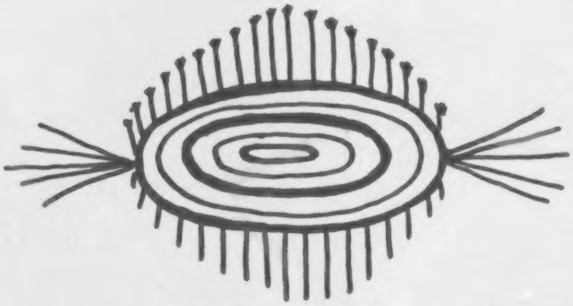
K:

E-12

Chinook is a trade jargon used by Indian people of the North Pacific Coast. Because of the variety of languages and dialects, a common language developed over thousands of years. This was used when trading, bargaining or socializing among groups speaking a variety of languages.

Upon the arrival of white traders and trappers of all nationalities, new words were added to accomodate specific dialect traits. Often, English words were adopted or closely imitated by tribes (i.e., "rudder" of a ship became "ludder" in Chinook because the Indian people had difficulty in pronouncing the English "R". The word "ludder" was absorbed into the Chinook jargon to describe any ship steering device).

By the year 1875, it is estimated that 100,000 people spoke the Chinook jargon. For trade, it was a necessity. With the influx of European cultures the language changed dramatically. Today it is seldom used, but many tribes are relearning Chinook in order to preserve that portion of their heritage.



BASKETRY DESIGN
KLIKITAT

ACTIVITY # E-13

GRADE: K-6

CULTURE AREA: Pacific Northwest

TITLE: Words

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knwowledge of Pacific Northwest words

NUMBER OF STUDENTS: class

TIME: variable

SKILLS:

MATERIALS:

VOCABULARY:

KEY:

ABSS: Self, Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Learning About People, Understanding The United States
SBSS: Living In Communities

CHINOOK

1.	kla-how-ya	(hello, goodbye)
2.	dago	(mosquito)
3.	tatoosh	(milk)
4.	tupso	(leaf)
5.	tlak-tlak	(grasshopper)
6.	chak-chak	(eagle)

COOS

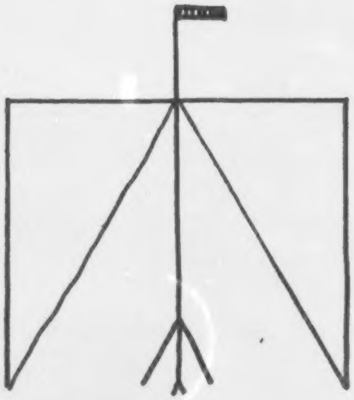
1.	wis-pay-ya	(arrow)
2.	witsi-mi	(starfish)
3.	way-wa	(little girl)
4.	g-img-i-mis	(rain)
5.	lay-nik	(river)
6.	lau-ka	(oysters)

DISCUSSION:

K:

E-13

Indian languages contain many dialects and pronunciation differences even within a few miles, often, many words are used for the same object. The words given are only examples and are not to be taken as a sole meaning or pronunciation for a word. Saying the words give students a feel for differences in language and an appreciation of the diverse Indian linguistic groups.



BRITISH COLUMBIA
Bird DESIGN

ACTIVITY # E-14 **GRADE:** K-6

CULTURE AREA: Pacific Northwest

TITLE: Counting In Chinook

SUGGESTED INSTRUCTIONAL GOALS: Students will demonstrate a knowledge of Chinook numbers by counting in Chinook from one to ten

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	variable	counting

MATERIALS:	VOCABULARY:
paper	Chinook numbers

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People, Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others, Understanding The United States
SBSS: People In The Americas

A. Print the Chinook numbers on a card with the corresponding English number.

B. Incorporate the Chinook as English numbers are used.

1. ikt
2. mokst
3. klone
4. lokit
5. kwinnum
6. taghum
7. sina mokst
8. stotekin
9. kweest
10. tahtlum

DISCUSSION:

K:

Chinook is a trade jargon used by Indian people of the North Pacific Coast. Because of the variety of languages and dialects, a common language developed over thousands of years. This was used when trading, bargaining or socializing among groups speaking a variety of languages.

Upon the arrival of white traders and trappers of all nationalities, new words were added to accomodate specific dialect traits. Often, English words were adopted or closely imitated by tribes (i.e., "rudder" of a ship became "ludder" in Chinook because the Indian people had difficulty in pronouncing the English "R". The word "ludder" was absorbed into the Chinook jargon to describe any ship steering device).

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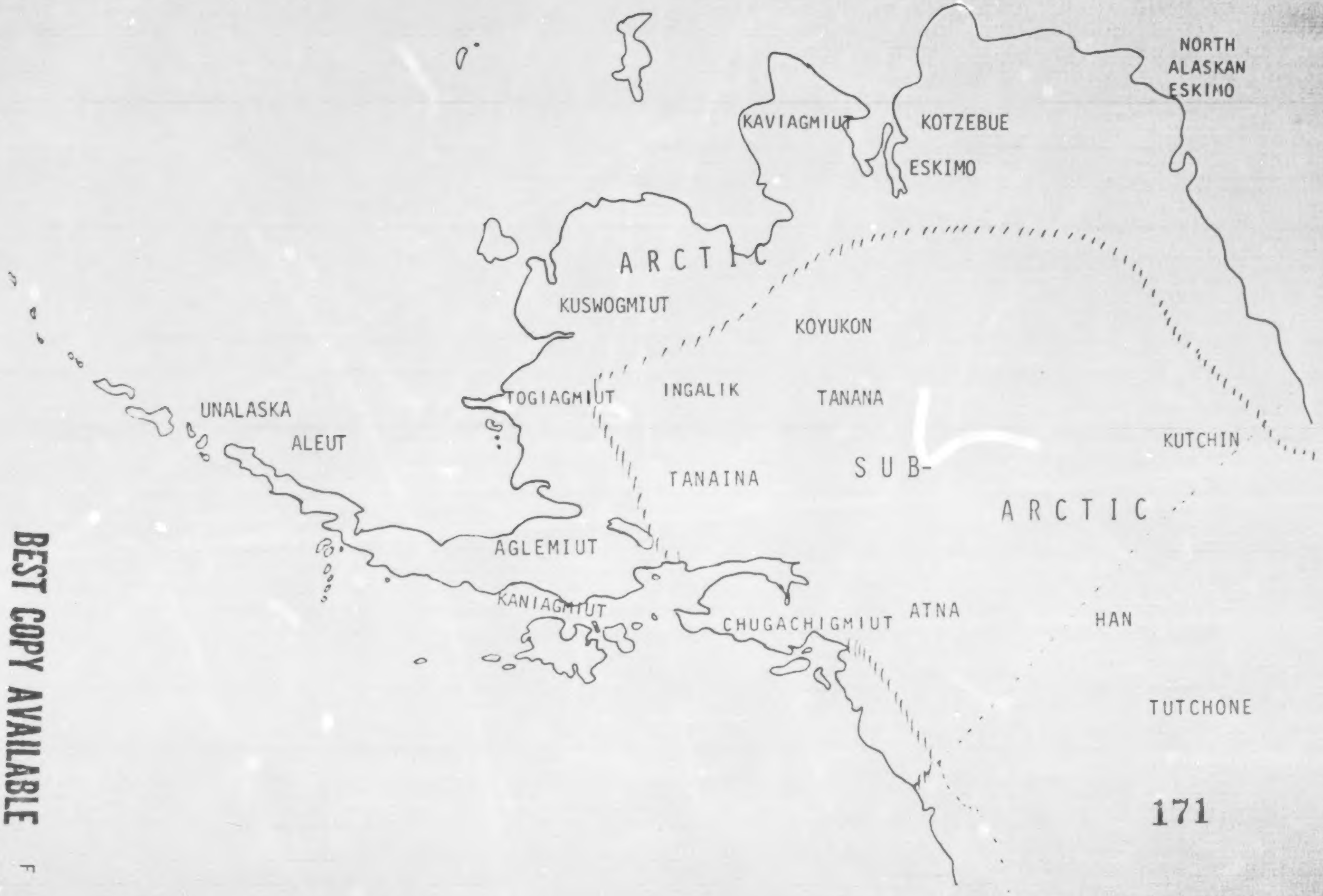
Turtle
Design
British Columbia


NORTH ALASKAN ESKIMO
KAVIAGMIUT
KOTZEBUE ESKIMO
ARCTIC
KUSWOGMIUT
KOYUKON
TOGIAGMIUT
INGALIK
TANANA
UNALASKA ALEUT
KUTCHIN
TANAINA
SUB-ARCTIC
AGLEMIUT
KANIAGMIUT
CHUGACHIGMIUT
ATNA
HAN
TUTCHONE

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FAR NORTH

Cultures of Alaska and the Arctic are often misunderstood as being simply "Eskimo". The Eskimo people, more properly called *Inuit* live in the regions farthest to the north in the harsh environment of sub-zero temperatures. In this area, the familiar igloo and dog sled are commonly used.

To the south of the Alaskan-area live a variety of cultures that do not typify the Eskimo way of life.

Cultures such as the Aleut constructed earthen pit houses for year-round use and were not users of igloos. Nor do all Alaskan people use dog sleds. Whale hunting is done by a few groups but others depend on land animals as well as marine resources.

The geography and environment of the Far North are both so diverse that many lifeways developed depending upon land usage and availability of resources.

F

ACTIVITY # F-1 **GRADE:** K-4

CULTURE AREA: Alaska

TITLE: Eskimo Igloo

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Eskimo housetypes by building a model igloo

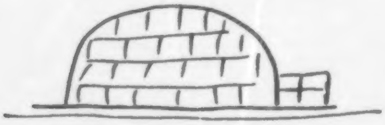
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
groups of 3 or 4	1 class period	manipulation design

MATERIALS:	**VOCABULARY:**
cutting tool, large styrofoam balls, glue, sugar cubes, crayons or pencils	igloo

KEY:

ABSS: Self, Communities, Environments
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Exploring Communities, Studying Cultures
SBSS: Investigating Societies, People and Resources

1. Large styrofoam balls can be halved to form the shape of an igloo.
2. With crayons or pencils, the children can draw on the balls to resemble the squares of snow-ice.
3. Use four sugar cubes stacked in a square and glued together to make the entryway. This is then glued to the half-ball.



DISCUSSION:

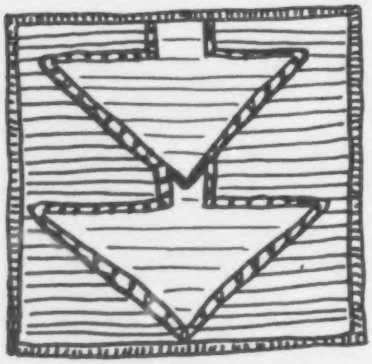
1. Do you think the igloo would be cold? Why or why not?
2. Why is frozen snow a perfect material for houses in the north?
3. Would the ice melt if there were a fire inside?

K:

I-igloo
S-snow

The Eskimo igloo is a unique house type because of its construction. Blocks of frozen snow (not ice) are cut to exact proportions and fitted together in a circular manner. The igloo base is slightly slanted so the blocks do not sit exactly square upon the ground. A "window", if needed, is made from a clear piece of ice.

The Eskimo people must move from place to place frequently and the igloo is suited for this type of life. The materials are always at hand and an igloo can be built in a matter of hours.



ESKIMO PAINTED DESIGN

ACTIVITY # F-2

GRADE: K-2

CULTURE AREA: Alaska

TITLE: Snow Goggles

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Eskimo protective eyewear by making snow goggles

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS: manipulation

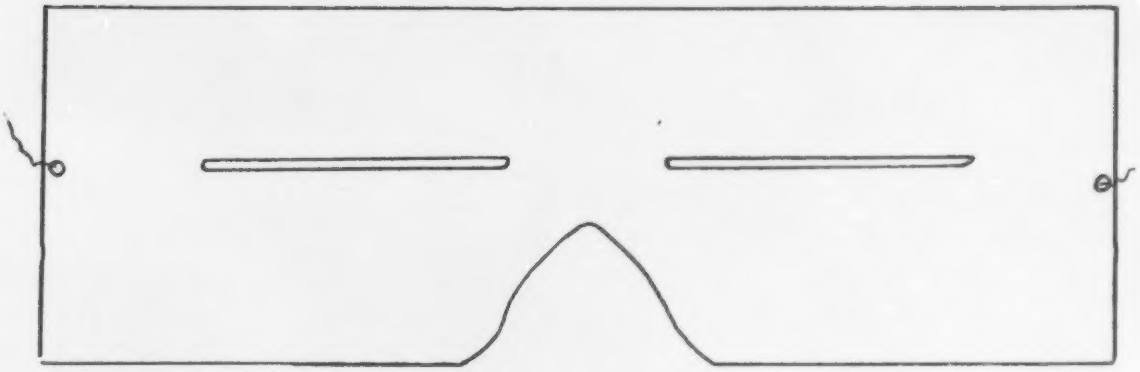
MATERIALS: heavy paper, scissors, string

VOCABULARY: goggles

KEY:

ABSS: Self, Others, Communities, Americans
FOLLETT: Exploring Our World
GINN: Optional
LAIDLAW: Understanding Our Country
MACMILLAN: Places Near and Far
MCGRAW-HILL: Discovering Others
SBSS: Living In Families, Living In Communities, People and Resources

1. Use pattern for cutting goggles.
2. Attach string as in illustration.



DISCUSSION:

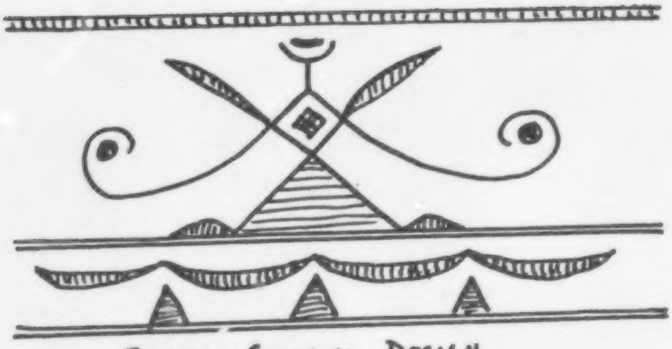
1. Why wouldn't the eye holes be bigger?
2. Why did the Eskimo have to wear snow goggles?

K:

S-snow

F-2

The people of the far north live in a region of year-round snow. Because of the brightness of the sun's reflection on the snow, a method was devised to prevent snow blindness. Goggles were made that had only small slits to see through. Enough light passed through to see and vision was not greatly impaired.



ESKIMO CLOTHING DESIGN

ACTIVITY # F-3

GRADE: 1-6

CULTURE AREA: Alaska

TITLE: Hoop Drum

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Alaskan Native musical instruments by making a model hoop drum

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS:

manipulation
design
imagination

MATERIALS:

heavy cardboard, string, coat hangers, paint, straight sticks, tape

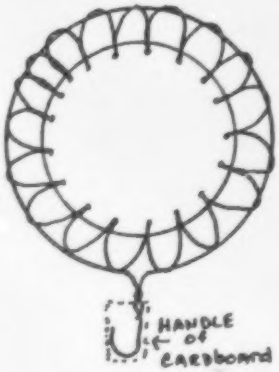
VOCABULARY:

hoop

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS: Living In Families, Living In Communities

1. For each drum frame bend a coat hanger to a rounded shape. This will measure approximately 11" in diameter. Do not unwind wires or adjust hook end.
2. Cut a circle of cardboard nine inches in diameter.
3. Color and design both sides.
4. Punch holes all around circle approximately one inch apart.
5. Use string to lace cardboard to hoop evenly. Opposite sides can be tied first to center cardboard.
6. Bend a piece of cardboard approximately 4" x 3" to make a handle 2" x 3", color and design.
7. Slip handle over hook end and secure with tape.
8. Drum can be played with sticks. The drum will make a dull sound.



DISCUSSION:

1. Is this drum easier to handle that a big standing drum?
2. Why do you think the people of Alaska used this type?
3. What was the drum made of?

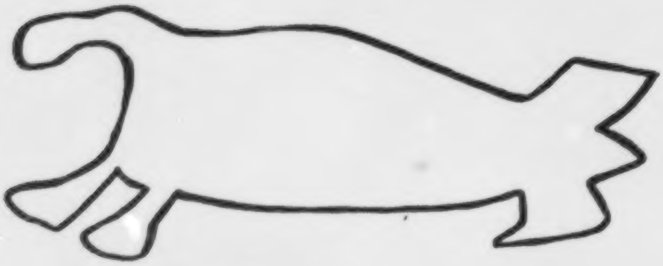
K:

D-drum
H-hoop

F-3

People of Alaska used many resources to provide necessities of life. In an area of often below-zero temperatures, large skin drums were not practical. Hand drums and hoop drums provided musical accompaniment for celebrations and festivals.

The frame was often a formed limb that was steamed to shape. The drum hide was walrus or seal skin that was dried rigid to provide a dull, hollow sound when played. With rapid beats the drum vibrated.



ESKIMO SEAL FIGURE

ACTIVITY # F-4 **GRADE:** 1-6

CULTURE AREA: Alaska

TITLE: Soap Carving

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of carving by making a model of soap

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 or 2 periods	manipulation design imagination

MATERIALS:	VOCABULARY:
soap, spoons and dinner knives (dull)	carve

KEY:

ABSS: Others, Environments, Americans
FOLLETT: Optional
GINN: Our People, Our World
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Studying Cultures, Investigating Societies
SBSS: People and Places, People In America

1. Be sure soap is at room temperature.
2. Be sure child's hands are dry.
3. Use spoons and knives to carve shapes.
4. Shapes can be animals, people, canoes, houses, etc.
5. Display in art area.

DISCUSSION:

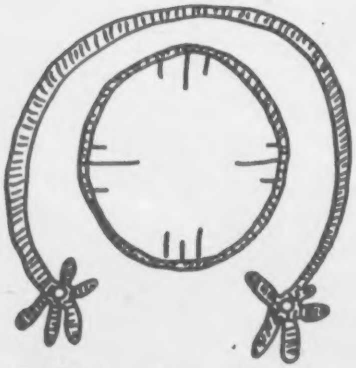
1. How do you think the Eskimo people got the bones to carve?
2. Would carving on bone be hard to do?
3. What instruments would be used to carve bone or horn?

K:

C-carve
E-Eskimo

F-4

The Eskimo people carved items from ivory, wood, horn and bone. Primarily carving was done to decorate items that were used such as spoons or harpoons. When the Eskimo art of carving became well known during this century, the carvers began producing a variety of art forms both aesthetic and useful.



CARVING DECORATION

ACTIVITY # F-5

GRADE: 4-6

CULTURE AREA: Alaska

TITLE: Jackstraws Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of an Eskimo game by playing the Jackstraws Game with classmates

NUMBER OF STUDENTS: groups of 4	**TIME:** 1 class period	**SKILLS:** dexterity counting

MATERIALS: pick-up-sticks

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others
SBSS: Optional

1. Player places pick-up-sticks in a bundle across the back of the outstretched hand with the palm downward.
2. Player withdraws hand quickly, still keeping palm downward to try to grasp the sticks as they fall.
3. If one or more fall, the chance goes to the next player in the group.
4. If all the sticks are caught, one is removed as a counter and that person may try again, removing one stick each time all are caught.
5. The person holding the most sticks wins.

DISCUSSION:

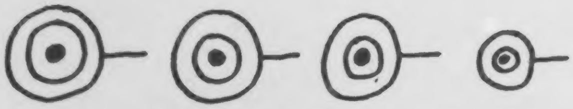
K:

Indian games generally are of two types: (1) games of chance or (2) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.



CARVING DECORATIONS

ACTIVITY # F-6

GRADE: K-6

CULTURE AREA: Far North (Eskimo)

TITLE: Ring Game

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of an Eskimo game by playing the Ring Game with classmates

NUMBER OF STUDENTS: teams of 3

TIME: 1 class period

SKILLS:
dexterity
cooperation

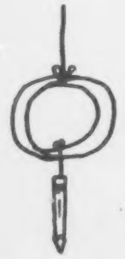
MATERIALS: straws, paper, string, pencil

VOCABULARY:

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others
SBSS: Living In Communities

1. Make a ring from a ½" x 2¼" piece of heavy paper. Secure by stapling or glueing.
2. Attach a string to the outer edge by wrapping all the way around and glueing.
3. Hang ring so it is at eye level.
4. Twist string so that when released, ring will spin.
5. Students try to put straws through circle as it spins. Each time counts as one point. If two people put straws through at the same time, there is no score. Each team of three stands at opposite sides of ring. The first team to score ten points, wins.



DISCUSSION:

K:

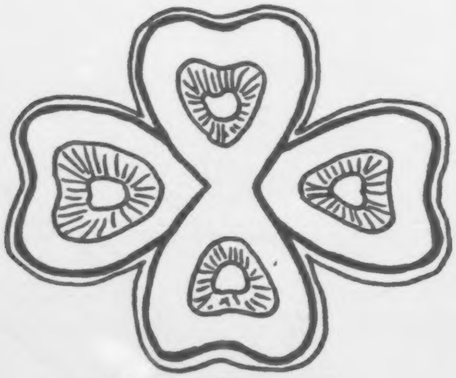
F-6

Indian games generally are of two types: (1) games of chance or (2) games of dexterity and skill.

Children played many games and used many toys common among all cultures; tag, hide and seek, tops, hoops and "marbles".

Often children used models of the things they would be using as they grew older such as bows and arrows, spears or cradleboards.

Games of dexterity were valuable in learning manipulation and calculation skills necessary for the adult world.



ALEUT BASKETRY
DESIGN

ACTIVITY # F-7

GRADE: K-6

CULTURE AREA: Alaska

TITLE: Finger Puppets

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Alaskan lifestyles by making finger puppets

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	2 class periods	manipulation imagination interaction

MATERIALS:	**VOCABULARY:**
heavy paper, scrap fake fur, yarn, crayons	puppet

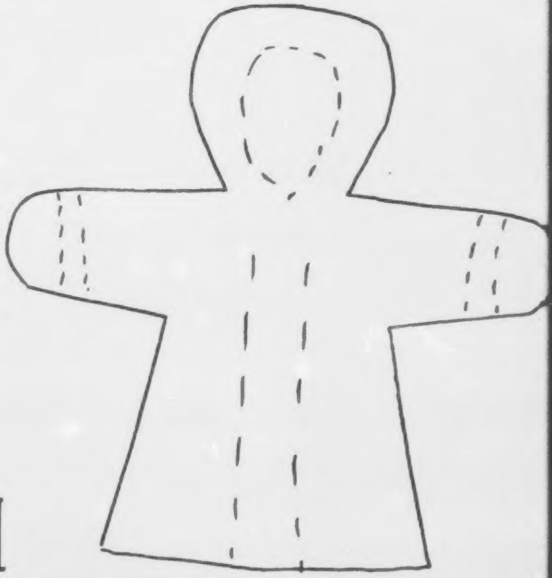
KEY:

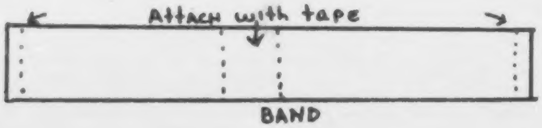
ABSS: Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL Optional
SBSS: Optional

1. Cut out puppet pattern.
2. Attach band to center back with tape. Adjust to finger and tape.
3. Color and decorate puppet with fake fur or crepe paper and yarn for hair.
4. Activity: Show selected films from the Tuktu series.

   a. Recreate a scene using all puppets as members of Tuktu's family.

   b. Make up a story of a situation using information learned by watching a Tuktu film.





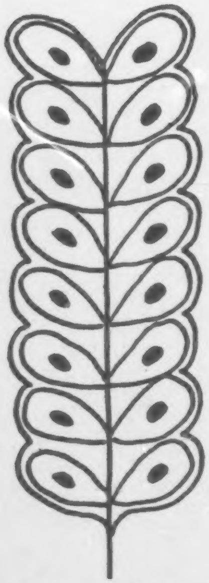
DISCUSSION:

1. What do you think the Eskimos made finger puppets out of?
2. How do you think Eskimo children used the puppets for playing?

K:

F-finger
E-Eskimo

Many cultures use finger puppets. They are easily made of available materials and provide hours of entertainment for children. In cultures that are nomadic children's large toys are not practical during long journeys. Consequently, the finger puppets are portable and practical.



Clothing Design

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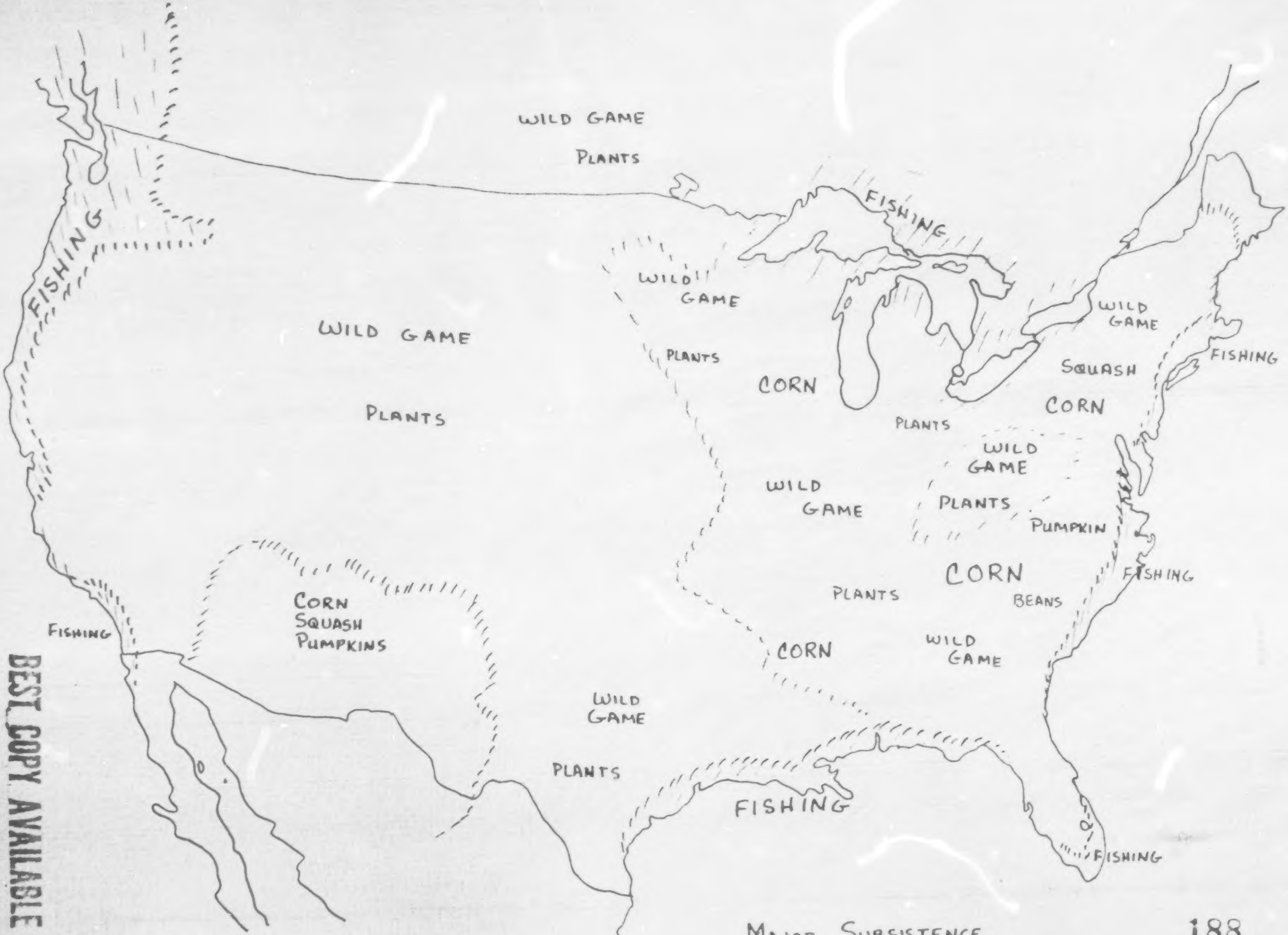
WILD GAME
PLANTS
FISHING
WILD GAME
PLANTS
WILD GAME
PLANTS
FISHING
CORN
WILD GAME
SQUASH
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FISHING
PLANTS
WILD GAME
WILD GAME
PLANTS
PUMPKIN
CORN
FISHING
BEANS
PLANTS
CORN
WILD GAME
CORN
SQUASH
PUMPKINS
FISHING
WILD GAME
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FISHING

MAJOR SUBSISTENCE
SHOWING DOMESTICATED

AMERICAN INDIAN FOOD

For many people the mention of Indian food brings about images of turkey, corn and the first Thanksgiving. These foods are only a small part of the enormous contribution of food resources the American Indian has given to modern-day society.

Over fifty percent of the foods we use today were being eaten by Indian people thousands of years ago. In each culture area wild plants supplemented the diet of game or fish. Early Indian agriculturists cultivated crops such as corn or squash in arid regions, relying upon irrigation technology. Overall, food was abundant and a respect for the Earth was important to insure continual seasonal cycles.

The following is only a partial list of the foods Indian people used and have now become a part of the "American cuisine".

artichoke
beans
berries
chewing gum
chili peppers
corn
cranberries
garlic
hominy
maple syrup
melons
nuts
oils from nuts
onions
paw paw juice (tenderizer)
peas
persimmons
potatoes
pumpkins
sassafras
squash
smoked meat
sweet potato
tomatoes
wild mint
wild rice

(In addition, The United States Pharmacopoeia lists 170 vegetal drugs now in common use based upon Indian medicinal practices)

G

ACTIVITY # G-1	GRADE: K-6
CULTURE AREA: General	
TITLE: Pemmican	

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of dried food preparation by making pemmican

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	2 class periods	manipulation

MATERIALS:	VOCABULARY:
see ingredients listed below	pemmican

KEY:

ABSS: Self, Communities, Environments
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MCAMILLAN: Optional
MCGRAW-HILL: Exploring Communities
SBSS: Living In Families, People In Regions, People In The Americas

*dried beef (in jars from grocery store)

*dried apples, raisins, pears, or apricots

hazel nuts

½ cup honey

½ cup suet or melted shortening

Grind all bulk ingredients. Mix in honey and shortening. Spread flat and thin on a baking sheet. Let dry over heat vent one day. Keep dry. Put in oven (175°) for one hour. Let cool. Cut into squares. Store uncovered at room temperature.

**equal proportions*

DISCUSSION:

1. Why does dried food keep for so long?
2. What other ways are there to preserve food?

K:

G-1

Pemmican is often known as "traveler's food" or "hunter's food". Nearly all tribes made a type of pemmican that varied from region to region depending upon the availability of resources.

Dried, ground meat is the basis of pemmican. Fruits, usually dried also, were crushed and added. If nuts were available, they were used. The mixture retained its solidity and shape with the use of suet or melted fat. Honey is a more recent addition to pemmican that makes it a little more palatable to modern tastes.

ESKIMO IVORY CARVING

ACTIVITY # G-2		**GRADE:**	**KEY:** ABSS: Self, Communities, Environments FOLLETT: Optional GINN: Our Country LAIDLAW: Optional MACMILLAN: Optional MCGRAW-HILL: Exploring Communities SBSS: Living In Families, People In Regions
CULTURE AREA: General			
TITLE: Fry Bread			
SUGGESTED INSTRUCTIONAL GOALS: Students will demonstrate knowledge of one type of Indian bread by making fry bread			
NUMBER OF STUDENTS: class	**TIME:** 1 class period	**SKILLS:** manipulation	
MATERIALS: see ingredients listed below		**VOCABULARY:** fry bread	

4 cups flour
4 teaspoons baking powder
1 teaspoon salt

Mix dry ingredients. Add enough water to make a soft dough. With additional flour, shape into flat rounds (about the size of the palm of the hand). Poke two or three holes in the rounds.

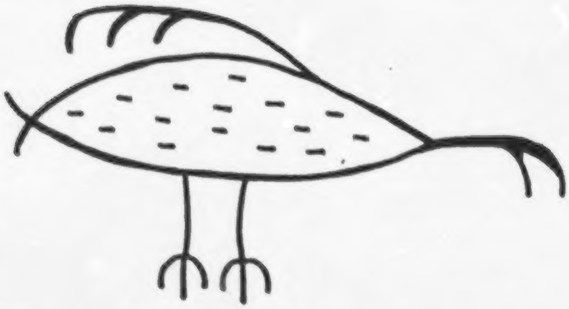
Fry in hot Crisco (not Crisco oil), turning to brown on both sides. Remove and drain on paper towel.

Top with honey and buter or jam.

DISCUSSION: 1. How would Indian people have made fry bread before modern stoves were invented? 2. What wild fruits or berries would taste good with fry bread?	**K:** C-cook

Most tribes made a type of bread. Depending on the region, the bread was made from acorns, cattail roots, camas bulb, corn, or grass seeds to name a few.

Fry bread is most typically southwest, although through the years, most tribal areas have perfected their own version.



ANCIENT POTTERY DESIGN
SOUTHWEST

ACTIVITY # G-3

GRADE:

CULTURE AREA: Southwest

TITLE: Corn Bread

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate a knowledge of the use of corn meal by making corn bread

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	manipulation measuring

MATERIALS:	VOCABULARY:
see ingredients listed below	

KEY:

ABSS: Self, Communities, Environments, Cultures
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Exploring Communities
SBSS: Living In Families, People In Regions

Mix together in large bowl:

*1 1/2	cup corn meal
1	cup flour
3	teaspoons baking powder
1/4	cup sugar

In separate bowl beat well:

2	eggs (beat thoroughly)
1 1/2	cup milk(can be 1/2 evaporated milk)
1/3	cup melted shortening

Pour liquid mixture into dry ingredients. Mix lightly (may be slightly lumpy). Pour into greased 8" x 8" pan. Bake 30 minutes until browned at 375°. May be doubled for a 9" x 13" pan.

* Can be ground by students, Activity D-6

DISCUSSION:

1. What might have been put into corn bread before baking powder and milk were available?
2. What tribes might have made corn bread?

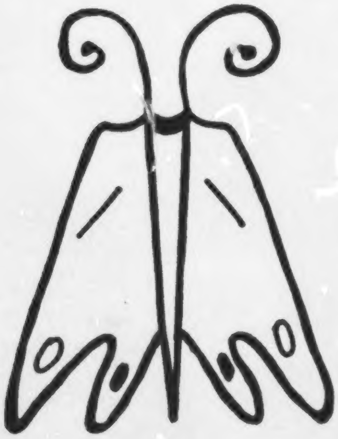
K:

C-corn

G-3

Corn has been a staple diet of many farming tribes for thousands of years. It is believed that its origin was in Central America and knowledge of its cultivation spread northward. Tribes have stories that tell of how the corn came to that certain area. The Arikiras of the prairie/plains area, developed and cultivated seven varieties of corn.

Corn was roasted fresh but the most common use for corn was to dry it on the cob for later use. Using a stone "bowl" and a stone grinder (mortar and pestle), the dried kernels were ground into a finely-textured meal. This was then made into breads, or used in soups or a mush. Always, the largest and most mature ears were dried and saved for the following season's crop.



POTTERY DESIGN
SOUTH WEST

ACTIVITY # G-4

GRADE: K-6

CULTURE AREA: Southwest

TITLE: Roasted Pumpkin Seeds

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of the southwestern Indian use of pumpkin seeds by making roasted pumpkin seeds

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	manipulation

MATERIALS:	VOCABULARY:
see ingredients below	

KEY:

ABSS: Self, Communities, Environments
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Discovering Others, Exploring Communities
SBSS: Living In Families, People In Regions

1. When pumpkin is scraped clean, save the seeds. Put them on a cookie sheet to dry (can be put near a vent).
2. Add cooking oil to seeds, using just enough to coat them slightly, and stir. Add salt.
3. Put in warm oven (about 250°) until the seeds begin to turn brown.
4. Remove from oven. Let cool, split open seeds.

DISCUSSION:

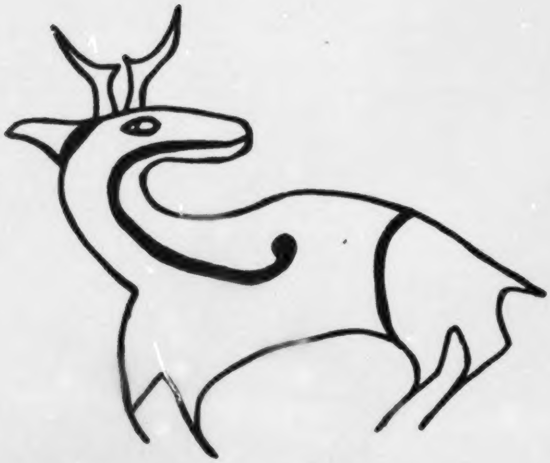
1. Do you think pumpkin seeds were a good "snack" for Indian children?
2. What might have been made from the "meat" of the pumpkin?

K:

S-seeds

Pumpkins have been in use by the Indian people for centuries. The southwest tribes cultivated several varieties including the green-color "Indian pumpkin".

Fresh pumpkins were baked or boiled, but most commonly, the pumpkin was dried for use in the winter. It was peeled or cut into a continual spiral and hung to dry. This could then be reconstituted by boiling. The blossoms as well as the seeds were used.



PREHISTORIC ROCK PAINTING
NEW MEXICO

GENERAL

Indian people all across America share many things in common including basic philosophy of respect for the Earth. Since resources were drawn from the land, it became a provider of life – the Earth Mother.

In using natural resources, Indian people of various tribes developed parallel technologies in order to survive. The bow and arrow is an example of this, since all tribes used a form of bow for hunting and defense. Rock grinders, stone scrapers and tools made of bone were adapted by each tribe to fit the area in which they lived. Drums, rattles, and musical instruments and toys also were used by tribes from coast to coast.

It must be remembered that tribes were individual and unique in lifestyle. Each portion of technology had its "trademark" as to the area in which it developed. Grouping the technology of all tribes together would be overlooking a valuable resource in comparative studies. When a variety of different methods can be realized, the stereotype no longer exists.

H

ACTIVITY # H-1

GRADE: K-6

CULTURE AREA: All

TITLE: Pre- and Post-Testing

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of various Indian culture groups by taking part in pre- and post-testing with the use of student drawings

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 or 2 class periods	artistic detail imagination describing

MATERIALS:	VOCABULARY:
drawing paper, crayons, colored pens or pencils	

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Studying Cultures
SBSS: People and Places, People In The Americas

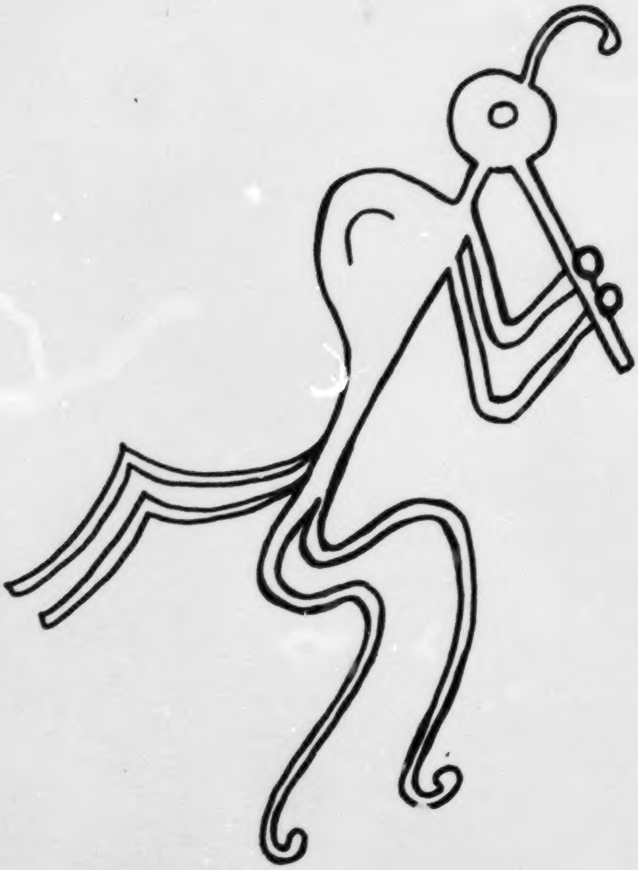
1. Introduce a unit on American Indians by telling the class that Indians in America lived in basic culture groups. Emphasize the fact that although the groups have been divided this way, there are many other sub-groups and families that do not fit into any of the categories.
2. Each child will be given six sheets of art paper and something to draw with.
3. Write the names of the six culture groups on the board:
   a. Northeast
   b. Southeast
   c. Plains
   d. Southwest
   e. Pacific Northwest
   f. Artic
4. Ask the class to draw a scene depicting life in each of the culture groups. Special attention should be given to: clothing, transportation and housing.
5. When the class has finished the projects, collect the paper.
6. Tell the class that they will be repeating this after the study of American Indian culture groups has been completed.
7. For post-testing, again write the names of the culture groups on the board and ask for pictures to be drawn.
8. Compare the before and after pictures on a wall.

Note: All culture groups should be studied so that there is no promotion of stereotype.

DISCUSSION:

K:

H-1



FLUTE PLAYER
ANCIENT SOUTHWEST DESIGN

ACTIVITY # H-2

GRADE: 1-6

CULTURE AREA: General

TITLE: Culture Comparisons

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of the six culture areas by completing the culture comparison chart

NUMBER OF STUDENTS: class

TIME: 1 class period at end of unit

SKILLS:

MATERIALS: see culture comparison chart on back side

VOCABULARY:

KEY:

ABSS: Environments
FOLLETT: Optional
GINN: Our Country
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Investigating Societies
SBSS: People In The Americas

1. After a study of culture areas, discuss items typical of each area.
2. Each student fills in a chart.
3. As a variation, class can be divided into groups. Each group picks an area to fill in with as many ideas as possible.
4. Chart can be accompanied by pictures.

DISCUSSION:

1. Why do some tribes grow crops and others do not?
2. What makes lifestyles different?

K:

H-2

H-2

	Pacific Northwest	South-West	Plains	Arctic	North-Eastern	South-Eastern
FOOD						
CLOTHING						
TRANSPORTATION						
HOUSING						

ACTIVITY # H-3

GRADE: 2-6

CULTURE AREA: General

TITLE: Writing Stories

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Indian stories by composing a story of how a certain situation came to be

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	composition recall imagination

MATERIALS:	VOCABULARY:
pencil and paper	creation compose

KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS: People and Places, People In The Americas

1. Read an Indian story that will tell of how a certain animal or thing came to be.

2. (Optional) Read a portion of another story to the point that the reasons for a "creation" are about to be explained. Stop at that point and ask the class to write their own conclusion.

3. Alternative-

   Have the class write a story about:

   a. How the deer got its antlers
   b. How ravens became black
   c. Why the fawn is spotted
   d. Why the ocean roars
   e. How the beaver got its flat tail
   f. Why bees sting

DISCUSSION:

1. Why were stories told?
2. Do you think the stories were mostly for dhildren or adults?
3. What could you learn from a story?

K:

Indian people have told stories since the beginning of time. Since tribes had no written languages as we know it today, the history, culture and hero-stories were passed on through the generations by word of mouth. The tales of creation were important in storytelling as it served to teach and reinforce the religion/ philosophy. Stories were told to all ages by certain tribal members who were experts. The art of storytelling attained a much respected stature among many tribes, those persons usually being elders. (Most often women, on the central Oregon coast). Some stories could only be told at certain times of the year and often a story sequence could last several days.

Indian people prefer the words "story" or "tale" in reference to Indian oral literature. "Myth" and "legend" give the connotation that the stories are fairy tale and nonsensical in nature.

SOUTHWEST POTTERY DESIGN

ACTIVITY # H-4

GRADE: 2-6

CULTURE AREA: General

TITLE: Word Search

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Indian-related names and words by completing a word search sheet

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS: recall

MATERIALS: word search sheet and pencil

VOCABULARY:

KEY:

ABSS: Optional
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Studying Cultures
SBSS: Optional

See word search sheet on reverse side. This may be duplicated for the class.

A class or group project may be to make a word search sheet using other Indian-related words that have been learned.

DISCUSSION:

K:

H-4

O	L	V	W	E	Q	B	O	P	M	L	O	Z	P	N	R	B
Z	W	E	A	V	I	N	G	P	L	A	N	K	C	O	N	T
P	T	O	M	C	L	T	B	U	L	L	B	O	A	T	S	C
G	O	B	P	A	R	F	L	E	C	H	E	B	N	P	O	Z
C	E	V	U	M	T	O	M	B	I	L	S	C	O	H	J	T
R	F	U	M	P	K	I	N	L	O	P	H	D	E	A	L	N
E	K	T	C	H	I	N	O	O	K	T	I	R	Z	I	R	Z
E	A	N	T	I	P	I	N	T	N	O	E	U	V	D	K	P
K	C	L	R	N	C	R	E	E	K	T	L	M	S	A	Y	T
N	H	C	I	D	C	O	O	S	P	E	D	K	I	O	W	A
W	I	E	B	I	K	Q	B	S	E	M	I	N	O	L	E	P
I	N	D	E	A	L	U	T	E	Z	P	G	T	U	Z	L	O
K	A	A	N	N	J	O	S	E	P	H	L	M	X	U	P	T
I	T	R	A	V	O	I	S	A	L	M	O	N	I	N	Z	L
U	D	S	V	B	P	S	E	M	I	N	O	L	E	I	E	A
P	U	M	A	N	D	A	N	T	N	L	C	O	R	N	P	T
T	G	R	J	F	E	A	T	H	E	R	S	D	E	E	R	L
L	O	T	O	J	I	B	W	A	T	O	V	G	B	T	N	H
N	U	Z	N	R	C	H	E	R	O	K	E	E	V	L	O	G
V	T	P	R	A	T	T	L	E	S	Z	E	L	K	N	T	P

bullboats
camp
canoe
cedar
Cherokee
Chinook
Coos
corn
Creek
deer
drum
dugout

elk
feathers
Haida
igloo
Indian
Iroquois
jerky
Joseph
kachina
Kiowa
lodge

Mandan
Navajo
Ojibwa
parfleche
plank
potlatch
pueblo
pumpkin
rattles
salmon
Seminole (2)

shield
Sioux
tipi
totem
travois
tribe
Ute
wampum
weaving
wikiup
Zuni

ACTIVITY # H-5

GRADE: 3-6

CULTURE AREA: General

TITLE: Pioneer Letters

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of an Indian culture area by writing a make-believe letter describing local tribes

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	writing/penmanship composition imagination

MATERIALS:	**VOCABULARY:**
paper and pencil	describe

KEY:

ABSS: Environments
FOLLETT: Optional
GINN: Our People
MACMILLAN: Optional
MCGRAW-HILL: Studying Cultures, Investigating Societies
SBSS: People and Resources, People In The Americas

Pioneer letters should be written after previous study in selected culture area.

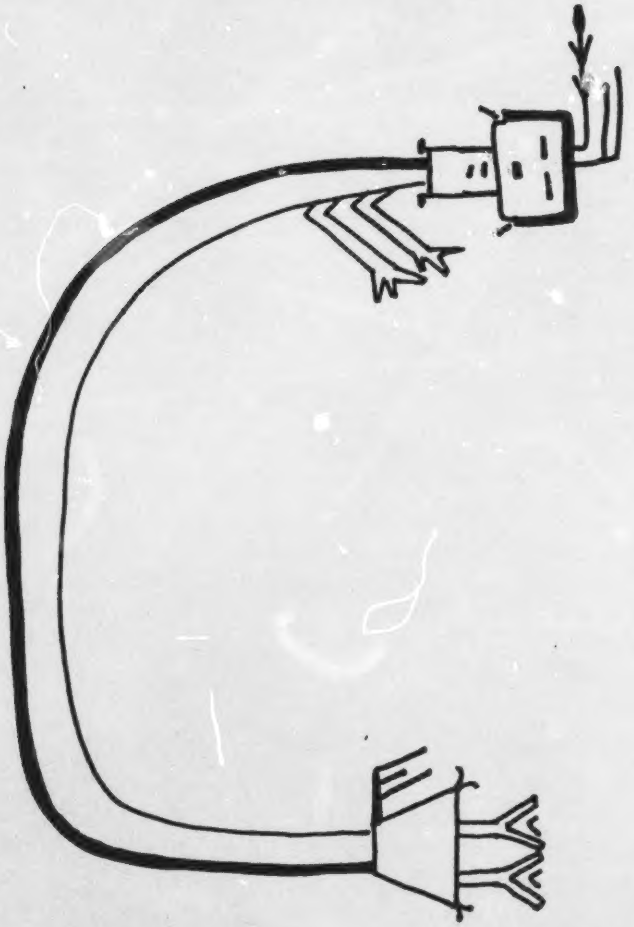
Students will imagine they are pioneers living in the old west. They have met the local Indian people.

Each student will write a letter to a friend in the east describing the lives of the Indian people in their area. Be sure to include:

1. Housing
2. Transportation
3. Food
4. Clothing
5. Name of Tribe

DISCUSSION:

K:



NAVAJO SANDPAINTING

H-5

ACTIVITY # H-6

GRADE: K-4

CULTURE AREA: General

TITLE: Silhouettes

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Indian clothing types by using a life-size silhouette with a variety of clothing

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	throughout Indian units	design imagination

MATERIALS:	**VOCABULARY:**
large paper, paint or crayons, scissors	silhouette

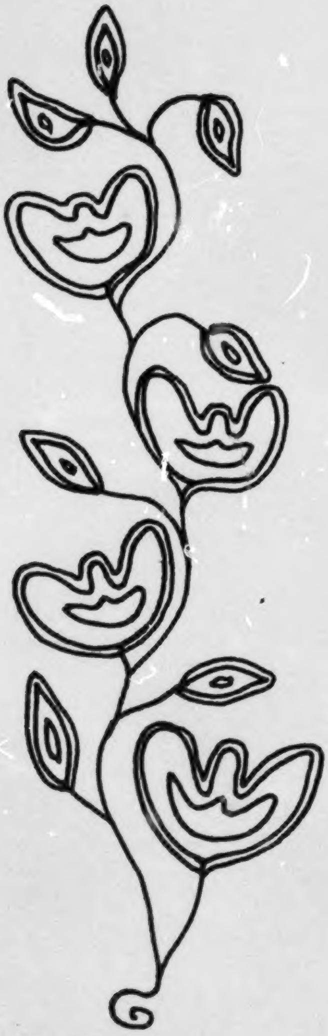
KEY:

ABSS: Americans
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Exploring Communities
SBSS: Optional

1. Make silhouettes by having child lie down on large paper (butcher paper). Other members of the class can draw around the form.
2. Make "clothing" by drawing on the silhouette.
3. If all culture groups are studied, six silhouettes can be made for comparison.
4. As an option, clothing can be made from paper and attached to silhouette.

DISCUSSION:

K:



NORTHEAST BEADED DESIGN

H-6

ACTIVITY # H-7

GRADE: K-6

CULTURE AREA: General

TITLE: The First Thanksgiving

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of culture area food types by describing a First Thanksgiving other than on the East Coast

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	imagination describing

MATERIALS:	VOCABULARY:
pen or pencil and paper	

KEY:

ABSS: Environments
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Studying Cultures, Investigating Societies
SBSS: People and Resources, People and Places, People In The Americas

Everyone is aware of the foods eaten on the "First Thanksgiving--turkey, corn, beans, pumpkin, etc.

What food would have been served if the First Thanksgiving would have been held:

a. on the Plains?
b. in the Southwest?
c. in Coos Bay?
d. in Alaska?

1. Ask the class to write a description of the foods served.

2. How would we get the foods today if we carried on that tradition?

3. How would modern advertising be different?

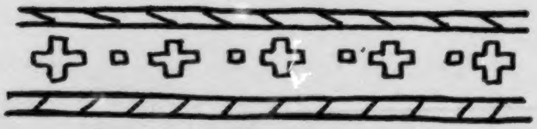
4. How would school Thanksgiving plays differ?

DISCUSSION:

K:

The first Thanksgiving has been romanticized over the years. In all probability, the first feast which Indians and Pilgrims shared had much less food than imagined. Corn, squash and beans were undoubtedly staple foods.

Historians have also shed light on the turkey as a food source. Turkey may not have been eaten on the first Thanksgiving. The Pilgrims believed that the turkey carried diseases, especially plague, and for many years refused to hunt the wild bird.



BASKETRY DESIGN
S. OREGON COAST

ACTIVITY # H-8

GRADE: K-4

CULTURE AREA: General

TITLE: Jewelry

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of jewelry design by making jewelry from a variety of items

NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	1 class period	design imagination manipulation

MATERIALS:

see those listed below

VOCABULARY:

KEY:

ABSS: Others
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Places Near and Far
MCGRAW-HILL: Exploring Communities
SBSS: Optional

Personal adornment of the Indian people was made from natural materials; bone, clay, shells, wood and stone.

The class can make necklaces of:

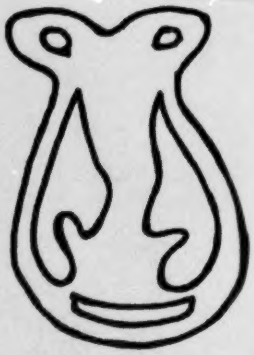
1. colored macaroni
2. dried chicken bones (thigh or drumstick with ends cut off)
3. Flour or cornstarch clay
4. Wood or glass beads
5. Alder twigs, cut in small pieces, with middle removed
6. Shells (many have natural holes)
7. Aluminum foil (roll into a ball, pierce with heavy needle)

DISCUSSION:

K:

Jewelry is an ancient form of art among all cultures. Among the Indian people, natural available materials were used for personal adornment: shells, bones, stone, clay, antlers, animal teeth, and seeds.

Glass beads were introduced with the coming of the Europeans. Consequently, elaborate beadwork of the plains and woodlands is relatively new. Earliest glass beads of the 1700's and 1800's were Italian or Bohemian. The larger beads were used first (pony beads) and in the 1840's, the smaller "seed bead" became popular in Indian designs.



CARVED BONE
PENDANT
NORTHWEST COAST

ACTIVITY # H-9

GRADE: K-6

CULTURE AREA: General

TITLE: Hand Puppetts

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knoweldge of the six major culture groups by using hand puppets in area dress

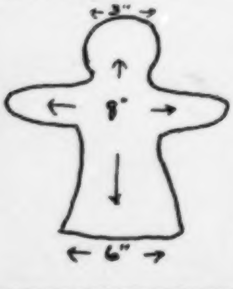
NUMBER OF STUDENTS:	TIME:	SKILLS:
class	2-3 class periods	imagination design manipulation

MATERIALS:	VOCABULARY:
solid color, scrap cloth; yarn; needles; fur; feathers; felt pens	

KEY:

ABSS: Optional
FOLLETT: Optional
GINN: Our People
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS: People and Resources, People and Places

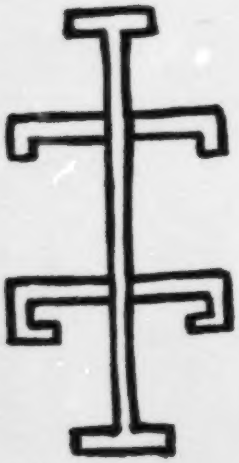
1. Using the pattern (illustration), cut cloth and sew seams.
2. Class will be divided evenly into six groups. Each group will decorate puppets according to culture area.
3. Present a "play" using one of the following situations or ask the class for ideas.
   a. The Pacific Northwest area group asks the other five areas to a potlatch. As they arrive, they say where they are from and what type of houses they live in and what food they eat.
   b. One area group boards a "magic carpet" or spaceship to visit other areas. As they travel, other groups welcome them and show them how that particular area is different.



DISCUSSION:

K:

H-9



NORTHWEST COAST
BASKET DESIGN.

H-9

ACTIVITY # H-10

GRADE: K-6

CULTURE AREA: General

TITLE: Possession Markers

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of how personal belongings were identified by making possession markers

NUMBER OF STUDENTS: class

TIME: 1 class period

SKILLS:

design
imagination

MATERIALS:

paper, crayons, scissors, cloth, crepe paper, paper towel core or heavy paper rolled into a tube

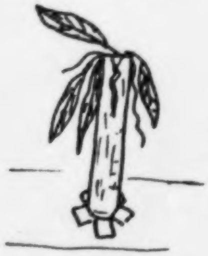
VOCABULARY:

possession

KEY:

ABSS: Others, Cultures
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Discovering Others
SBSS: Optional

1. Draw feathers, color with individual designs. Be sure all feathers are the same design for the same person.
2. Cut out feathers.
3. Cut short streamers from crepe paper or cloth. Use same color combinations on all streamers and cloth.
4. Attach to paper towel core that has also been colored. Cut and flare bottom so it can be taped to desk.
5. Same design and colors can be attached to a piece of paper to be used as a bookmark or attached to another class project.



DISCUSSION:

1. Why is it important to mark possessions?
2. Would possession markers be a good way to prevent arguments?

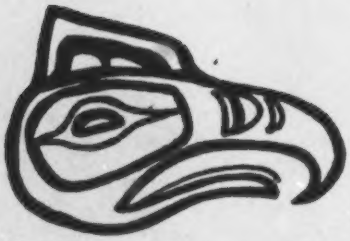
K:

F-feathers
O-own

In a tribal society, many things are shared. There is little need for "lock and key". The presence of a possession marker signified that an object belonged to a certain person or family.

Among the Plains tribes, when many men with bows and arrows killed buffalo during one hunt, the arrow markings distinguished whose arrow felled which animal.

Possession markers were usually in the form of a "staff" that could be stuck into the ground beside a person's belongings. These might have been used to signify possession of gathered wood, tools, fire pits, etc. The use of markers avoided arguments over territory and possession and taught a respect for each other's rights.



NORTHWEST COAST
RAVEN DESIGN

ACTIVITY # H-11

GRADE: K-2

CULTURE AREA: General

TITLE: Drum

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of an Indian musical instrument by making a drum

NUMBER OF STUDENTS:	TIME:	SKILLS:
class	1 class period	design manipulation

MATERIALS:	VOCABULARY:
coffee cans, inner tubes, string, paint, sticks (dowels), cloth	beat

KEY:

ABSS: Optional
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: School Friends
MCGRAW-HILL: Learning About People
SBSS: Optional

1. Gather enough two or three pound coffee cans so that each child will have one.
2. Cover the coffee cans with paper that has been decorated by the student.
3. Get several old inner tubes from a tire shop. These should be split and wiped clean.
4. Draw circles on the inner tube two inches wider than the end of the coffee can. Cut the circles out.
5. Punch eight evenly spaced holes around the edge of the circle. (Teacher should do this beforehand with an awl or icepick).
6. Place one round rubber circle on a flat surface. Put the can on top of this.
7. Place the other circle on top of the can.
8. Tie the string to the top circle and then to the bottom. First do one side and then theopposite side so that the rubber is even. The remainder of the holes may be laced and tied off.
9. Make drum sticks:
   a) wrap rags around the end stick
   b) use one piece of material to cover
   c) tie with a string

DISCUSSION:

1. Was the drum the only musical instrument of the Indian people?
2. Describe the sound a drum makes. Does it give you a good feeling?

K:

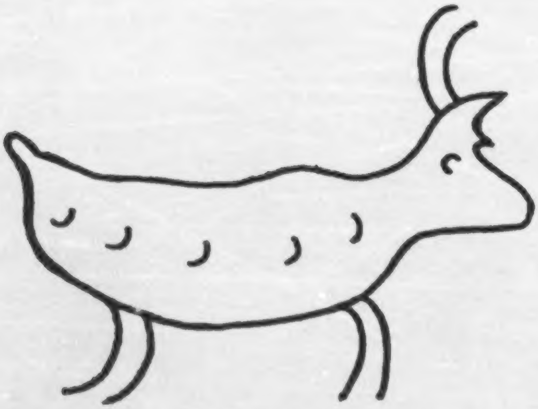
D-drum
S-stick
H-hit

H-11

A type of drum was used by nearly all Indian cultures. Some drums were of deer or elk hide stretched over a rounded frame that rested on the ground. Others were small hand held drums of various types. Dried planks or hollow logs were often used in the Pacific Northwest where dampness would prohibit the use of hide drums.

Many drumming rhythms existed from fast to slow beats. (Hollywood invented an Indian drum beat that emphasizes the first beat and is followed by three softer beats-- ONE-Two-Three-Four. . . ONE-Two Three-Four--. This is not an Indian rhythm pattern).

Most cultures equate the sound of the drum with a heartbeat and the drum itself is a sacred object.



ROCK PAINTING
SASKETCHEWAN

ACTIVITY # H-12 **GRADE:** K-4

CULTURE AREA: General

TITLE: Rattles

SUGGESTED INSTRUCTIONAL GOALS:

Students will demonstrate knowledge of Indian musical accompaniment by making rattles

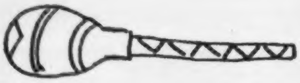
NUMBER OF STUDENTS:	**TIME:**	**SKILLS:**
class	2 class periods	manipulation design

MATERIALS:	**VOCABULARY:**
light bulbs, paper mache, paint, tree limbs 4"-6" long & 1½" diameter	rattle

KEY:

ABSS: Others
FOLLETT: Optional
GINN: Optional
LAIDLAW: Optional
MACMILLAN: Optional
MCGRAW-HILL: Optional
SBSS: People and Resources

1. Cover old light bulbs with paper mache (only glass part). Let dry.
2. Strike against a hard surface to break glass and remove end piece.
3. Put 8 or 10 dried beans inside.
4. Cover inside of "neck" of rattle with glue. Insert limb making sure beans do not get on the glue.
5. Paint with designs.



DISCUSSION:

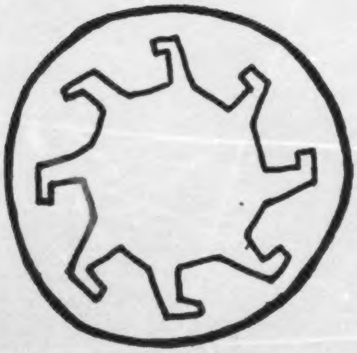
1. What other musical instrument did Indian people use?
2. What do you think rattles were originally made of?

K:

S-stick
G-gourd

Rattles were made from a variety of materials. The Northwest Coast people, including the Coos, made rattles of deer hooves or cut antlers that would rattle as they hit against each other on a sinew.

Midwest tribes often filled a cup shaped, hardened hide with pebbles. Probably the most widely known rattle is the gourd rattle of the southwest.



SOUTHWEST
POTTERY DESIGN

ACTIVITY # H-13

GRADE: K-6

CULTURE AREA: General

TITLE: Field Trips

SUGGESTED INSTRUCTIONAL GOALS:

Students will learn a variety of Indian life-styles by seeing exhibits first hand

NUMBER OF STUDENTS: class

TIME: variable

SKILLS:

MATERIALS:

VOCABULARY:

KEY:

Optional for all texts

Field trips are excellent resources for learning on the Oregon Coast. Several sites are available:

1. Bandon Historical Society, Bandon. Collection of baskets and artifacts. Admission free.

2. Coos County Pioneer Museum, North Bend. Collection of basketry and artifacts. Admission free.

3. Indian Forest, Florence. Excellent display of authentic Indian house types, deer and buffalo. Discount of 25% for group rate. Admission fee: $2.75 for adults. $2.00 for students 12-18, and $1.50 for students 5-12 (1980-81). Open seasonally, from March 21 through November 15.

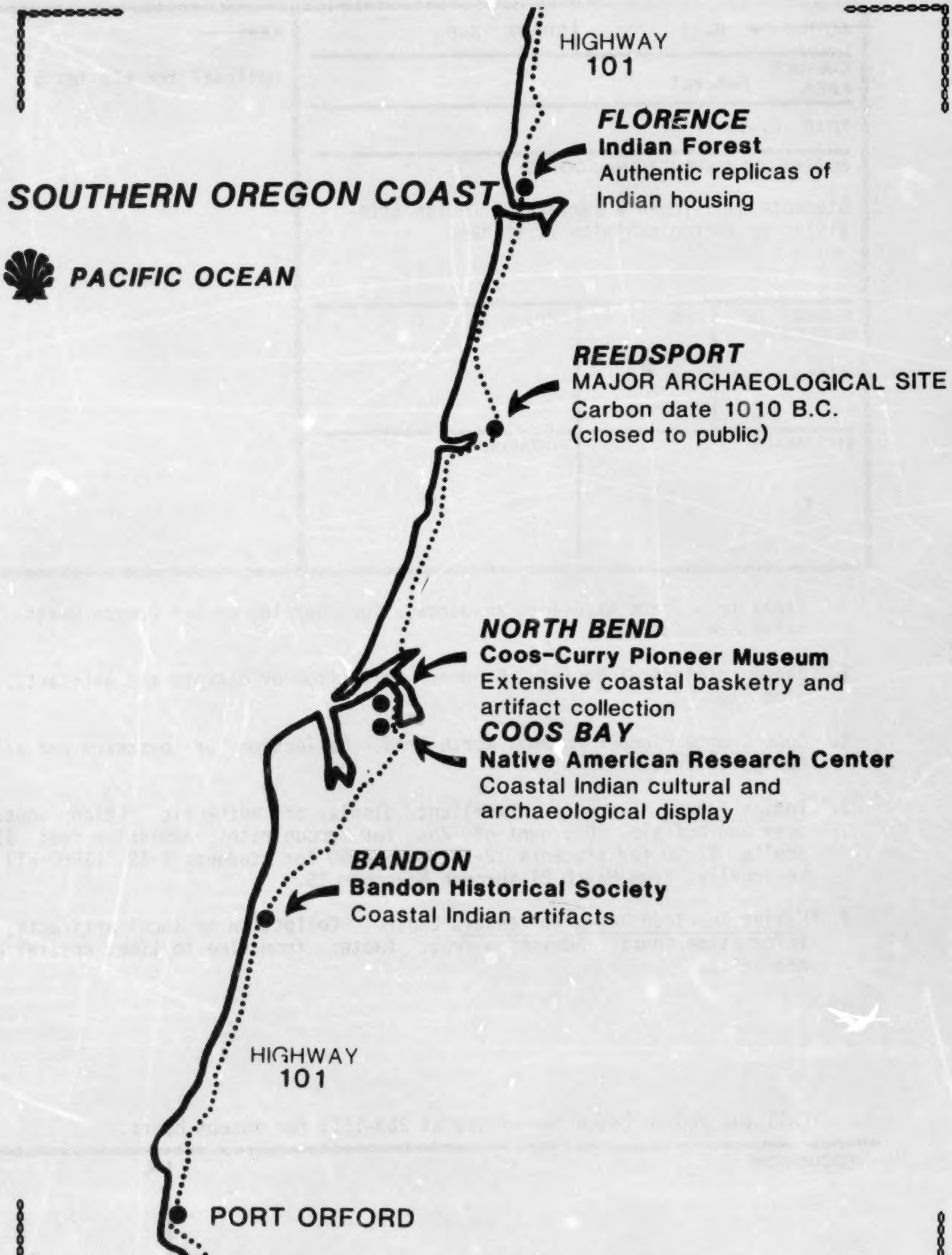
4. *Native American Research Center, Empire. Collection of local artifacts, guided information tours. Admission free. (Note: from time to time, special exhibits are held).

*Call the Indian Education office at 269-1611 for museum hours.

DISCUSSION:

K:

SOUTHERN OREGON COAST


HIGHWAY
101
PACIFIC OCEAN
HIGHWAY
101
PORT ORFORD

FLORENCE
Indian Forest
Authentic replicas of Indian housing

REEDSPORT
MAJOR ARCHAEOLOGICAL SITE
Carbon date 1010 B.C.
(closed to public)

NORTH BEND
Coos-Curry Pioneer Museum
Extensive coastal basketry and artifact collection

COOS BAY
Native American Research Center
Coastal Indian cultural and archaeological display

BANDON
Bandon Historical Society
Coastal Indian artifacts

INDIAN EDUCATION

COOS COUNTY EDUCATION SERVICE DISTRICT * 1350 TEAKWOOD * COOS BAY, OREGON 97420 * (503)269-1611 SPRING 1981

TO: ALL TEACHERS

SUBJECT: INDIAN EDUCATION FILMS AVAILABLE FOR YOUR CLASSROOM

The majority of available films for classroom use have been previewed, recommended, and purchased by Indian Education parent committees in each district. During the review process, the committees specifically looked for accuracy in detail and portrayal of culture areas. Films containing misinformation and stereotypes were rejected.

An attempt has been made to make available information concerning all Indian culture areas, however, acceptable films about the Eastern area and the Plains are very few. As media is reviewed and purchased, updated film lists will be made available.

Because children are so influenced by television and movies, it is important to discuss each film, emphasizing the facts presented. This is an excellent method to break down Hollywood Indian stereotypes and expose children to accuracy of fact. Many films concerning Indian values and philosophies need additional discussion so that students do not misinterpret the meaning of the film. Discussion ideas are included with the film list with additional information for teacher use.

Below is a listing of recommended films. A synopsis with suggested usage follows in the detailed list. All films are now available and may be ordered through the Coos County ESD Instructional Materials Center (IMC) film library.

FILMS AVAILABLE:

ALASKA SPEAKS (F1461) I J S, 15 minutes

The development of Alaska since the Russians is shown in scenes of the gold rush and discovery of oil. Shows the effects of resource development on the native people of Alaska.

Suggested Use: Discussion of exploitation and conflict of cultural value systems.

AMERICAN INDIAN SPEAKS, THE (F1900) J S, 23 minutes

Three tribes, the Muskogee Creek, Rosebud Sioux and Nisqually are shown speaking of today's issues among Indian people. A contrast of Hollywood vs. the real Indian is also shown.

Suggested Use: Discussion of Indian stereotypes and contemporary Indian issues.

APACHE INDIAN (F134) P I, 11 minutes

A contrast between traditional ceremonies still observed today and the modern business of a tribally-owned lumber industry.

Suggested Use: Discussion of how cultures survive in a modern world while retaining traditions.

ARCHAEOLOGICAL DATING: RETRACING TIME (F2135) S A, 18 minutes

Not specifically an Indian film, but rather, a look into the methods used to date artifacts. Using examples of American Indian prehistory, the film shows how tree rings are used to find the age of cut beams. The Carbon-14 method is discussed as well as dating from the earth's strata.

Suggested Use: Excellent for showing how history and prehistory are studied to give accurate dates of historical events.

ARROW TO THE SUN (F2315) I J S A, 12 minutes

Boldly graphic and colorful, minimum dialogue is used in this film to tell a southwest Indian story of the magical transformation of a boy conceived by the Sun and a human mother. The boy does not fit in and is not accepted by other boys his age. He searches for his father but no one will help him. Finally an elder with special powers helps him by turning him into an arrow that is shot to the sun. There he must undergo four tests to prove worthy of his father, the Sun. As he completes his final test he is transformed and filled with the power of the Sun. This he shared with the people of his pueblo on earth.

Suggested Use: Discussion topics may include art, color, Indian tales and the relationship to the environment.

(A Myrtle Point Parent Committee film)

BROKEN TREATY AT BATTLE MOUNTAIN (F2114 & 2115) S A, 60 minutes

The Western Shoshone are struggling to keep 24 million acres of land in Nevada that was given by treaty. The land is sacred ground, vital to survival of the Shoshone people who cannot morally accept the aspect of "selling" Mother Earth. The film shows actual confrontations between the Shoshone and the Bureau of Indian Affairs, Department of Fish and Wildlife and the Bureau of Land Management. All incidents on film interrelate in the factual account of the Shoshone's attempt to retain the land and preserve the ancient traditions.

Suggested Use: Discussion of environment, ecology and land use. Viewing ancient traditions that have survived despite overwhelming odds.

(A Myrtle Point Parent Committee film)

CHILDREN OF THE LONG BEAKED BIRD (F1229) I J S, 20 minutes

Dominic Old Elk is 12 year old Crow Indian boy who lives in Montana. Viewers have a chance to see Dominic participating in an all-Indian parade and watching his father at the traditional hand games. Dominic lives in a modern world and the film shows a mixture of both old and new.

Suggested Use: An example of an Indian community in today's society.

(A Coquille Parent Committee film)

CHILDREN OF THE PLAINS INDIANS (F1123) I, 19 minutes

Indian life on the Plains is shown at the time preceding European contact. An Indian boy narrates experiences such as a buffalo hunt, trading and celebrations.

Suggested Use: Historical perspective of Plains Indian life.

CIRCLE OF THE SUN (F2112) I J S A, 30 minutes

The Blood Indians of Alberta, Canada are shown preparing for the traditional powwow and ceremonials. The film focuses on the feelings of one young Indian man who lives in the modern world and finds it difficult to maintain strong bonds with his heritage.

Suggested Use: Informative film about reservation people and pressures of the modern world.

(A North Bend Parent Committee film)

CREE HUNTERS OF THE MISTASSINI (F2519 & 2520) J S A, 58 minutes

Three modern-day Cree families in Northern Quebec build a hunting camp for winter trapping. The film shows the construction of the winter lodge and daily activities as the animal hides are prepared for storage to be traded in the Spring. Indian values and ways of life are well presented in an excellent picture of a people's relationship with the land.

Suggested Use: Survival techniques; contemporary family life on the Cree of Northern Quebec.

(A North Bend Parent Committee film)

DAWN RIDERS, THE: NATIVE AMERICAN ARTISTS (F2116) J S, 27 minutes

From beginnings in the 1800's when the buffalo was all but gone, Indian art in the modern area was formed. Much of this art is traditional in its two dimensionality perspecitve, no shadings, and raw earth colors. It often reflects past teepee art. We are shown Plains Indian art of three Indian artists who talk about their work and other Indian artists.

Suggested Use: Art, history, contemporary Indian artists.

(A Powers Parent Committee film)

DISCOVERING AMERICAN INDIAN MUSIC (F1843) I J S A, 24 minutes

From many different tribes, the film shows dances and songs from many areas performed in ceremonial clothing. The contemporary artist tells a little of his and her life of today before seeing each perform.

Suggested Use: Recommended for a better awareness of various songs and dances, as well as the people performing them now.

END OF THE TRAIL: AMERICAN PLAINS INDIANS (F1767 & 1768) J S, 53 minutes, black&white

This former television special uses early photographs to recreate the Plains wars between 1860 and 1890. Contrasting two cultures opposed to one another, this film ends with the battle of the Little Big Horn.

Suggested Use: History and culture conflict.

GERONIMO JONES (F1336) J S A, 21 minutes

An Apache/Papago boy in Arizona is taken advantage of by a greedy merchant who convinces him to trade his valuable turquoise necklace for a TV set. Subjective style uses little narration to tell the film through the boy's eyes only. Important: this film should be previewed and discussed so that stereotypes and feelings are articulated.

Suggested Use: Study of attitudinal and cultural differences.

HAIDA CARVER (F2113) I J S, 12 minutes

On the Pacific coast this film finds a young Haida Indian artist shaping miniature totems from argillite, a jet-black stone. The film follows the artist to the island where he finds the stone, and then shows how he carves it in the manner of his grandfather who taught him the craft.

Suggested Use: Excellent film to promote carving interest.

(A Myrtle Point Parent Committee film)

HANG YOUR HAT ON THE WIND (F2521 & 2522) I J S A, 46 minutes

A young Navajo boy finds a valuable thoroughbred horse that had escaped from its owner. When he finds out that the horse is not wild and the owner is conducting a search, he is torn between the horse and returning it.

Suggested Use: Excellent view of contemporary Navajo life showing a blend of the old traditions and new methods.

(A North Bend Parent Committee film)

HOPI INDIAN, THE - REVISED (F2158) P I J, 10 minutes

This updated film uses older footage as well as recent views of the Hopi who live near the Grand Canyon. Hopi arts such as Kachina dolls, and pottery are shown being made for sale through the tribal store. Corn and squash are tended, using ancient irrigation methods and a traditional wedding ceremony is observed.

Suggested Use: Cultural differences; Indian art and tradition.

HOPI INDIAN ARTS & CRAFTS (F99) P I, 11 minutes

Authentically presents Hopi Indian weaving, silversmithing, basket making and pottery making but without much Indian philosophy or feeling.

Suggested Use: Useful for showing techniques involved only.

HOPI INDIAN VILLAGE LIFE (F159) P I, 11 minutes

This older film introduces Hopi life as a caller announces the day's wedding ceremony. Before the wedding preparations, men travel down into the valley to tend the sheep and corn for the pueblo. Back in the pueblo, women grind corn into cornmeal, make coiled vessels of clay, and prepare the new couple for the wedding.

Suggested Use: Culture study of the Southwest.

HOW BEAVER STOLE FIRE (F2117) All, 11 minutes

In a Pacific Northwest Indian story Bear, Wolf, Coyote, Eagle, and Chickadee reach the sky people with an arrow ladder. Beaver is trapped by the sky people and then steals fire, placing the fire under his claws as all race back to the earth. Beaver places fire in wood so that we have it stored for our use today.

Suggested Use: Excellent for introduction to Indian stories and for students to write their own Indian stories.
(A Powers Parent Committee film)

HOW TO BUILD AN IGLOO (F324) P I, 11 minutes

This film shows a step-by-step demonstration of how an Eskimo igloo is built. While the narration is a bit dated, this film offers the best demonstration of how readily available material is used to provide shelter based on sound architectural design.

Suggested Use: Land usage; shelter for survival.
(A North Bend Parent Committee film)

I HEARD THE OWL CALL MY NAME (F2128, 2129, & 2130) S A, 78 minutes

This film is a powerful story of a young Anglican priest's awakening to life in the face of death. Unaware that he has only a short time to live, young Father Brian is sent by his Bishop to a remote Indian village in Canada, ostensibly to help the Indian people, but actually "to learn enough about life to be ready to die". By the time "the owl has called his name", the Indians have shown him that death, like life, is both beautiful and ugly, full of pain and joy, a circle unbroken. The film is a warmly human story of the understanding that can develop between people of different cultures and an absorbing portrayal of the values and traditions which reflect the Indian's deep kinship with nature and concern for human dignity.

Suggested Use: Cultural values.
(A Myrtle Point Parent Committee film)

I WILL FIGHT NO MORE FOREVER (F2121-2124) I J S A, 106 minutes

The historic 1600 mile journey of Joseph and his people is recounted in this film. Historical conflict and events leading up to the 11 week flight are well detailed. The film shows the feelings of both General Howard whose "duty" is important and Joseph, who honors his people's wish to live free.

Suggested Use: Historical perspective of the famous Nez Perce fight for justice.
(A Myrtle Point Parent Committee film)

INDIAN ART OF THE [illegible]BLOS (F1999) J S, 13 minutes

Rich colors dominate this film showing Kachina dolls, weaving products, silver work and basketry. A wealth of beautiful Acoma, Santa Domingo, Hopi and Zuni pottery is shown that reflects the religious and social life of the individual tribes. This film shows the final results of the artist, rather than how they are actually made.

Suggested Use: Art

INDIAN ARTISTS OF THE SOUTHWEST (F1920) J S, 14 minutes

Zuni, Hopi and Navajo artists have retained their artistic culture in producing silver work (their most recent art form), pottery, weaving, and Kachina dolls that reflect the tie between themselves and the Earth. This film demonstrates how these articles are made.

Suggested Use: Art techniques

INDIAN BOY OF THE SOUTHWEST (F1219) I J, 14 minutes

A young Hopi boy tells about his neighbors and family located high on a mesa in the southwestern desert of the United States.

Suggested Use: Hopi life today.

INDIAN FAMILY OF THE CALIFORNIA DESERT (F1240) I, 15 minutes

A woman from the Cahuilla tribe located in the desert area near Palm Springs, tells through flashbacks her earlier life and how her tribe adjusted in living with the desert environment of Southern California.

Suggested Use: California history; Indian history.

INDIANS OF THE AMERICAS (F1583) I J S, 16 minutes

Using maps, dioramas and paintings, this film traces the first Americans over the Bering Land Bridge down to the tip of South America. The Mayans, Incas, as well as North American Indians are presented.

Suggested Use: Good introductory film on basic differences between Indian peoples caused by distances and other geographical factors.

LEGEND OF THE BOY AND THE EAG[illegible] (F2231) P I J, 21 minutes

This Walt Disney film tells the story of the Hopi Indian boy's love for his tribe's sacred eagle. the boy instead sets it free and is turned away from the security of his home. The eagle cares for him and teaches him the eagle's skills in hunting. When the boy returns to his home he mystifies everyone with his new powers. He then learns to become an eagle and changes into the bird flying high above the Earth.

Suggested Use: Indian stories; value differences.

LEGEND OF THE MAGIC KNIVE[illegible]E (F2095) I J S, 11 minutes

Totem poles of the Pacific Northwest are shown being carved today as they were in the past by other Indian artists. Through the use of masks worn by actors, the story is told of the magic knives stolen by a master carver's envious chief. A guardian spirit sets out to protect the knives, but the old chief throws a knife at the spirit. It strikes the chief instead.

Suggested Use: Indian stories.
(A North Bend Parent Committee film)

LITTLE WHITE SALMON (F2523) JSA, 27 minutes

Little White Salmon is a settlement on the Washington side of the Columbia River. It is here that many descendants of the Columbia River fishing tribes live. The film shows how the people used salmon as a resource before white contact. Also shown and discussed is contemporary problems faced by treaty Indians in the right to fish.

Suggested Use: Good film for promoting discussion of modern fishing issues.
(A Bandon Parent Committe film)

LONG ROAD HOME, THE: PART I (F2125) J S A, 20 minutes

Part I (independent of Part II) is a unique American history film told from the perspective of the Muskogee (Creek) Indian tribe. The people travel from their homeland to the areas of Georgia and Alabama. A rich Muskogee Confederation is formed. Land is taken by the government and the famous "Trail of Tears" ensues.

Suggested Use: American History; Indian removal.
(A Powers Parent Committee film)

LONG ROAD HOME, THE: PART II (F2126) J S A, 7 minutes

This film (independent of Part I) shows today's Creek (Muskogee) Indian people as they live in keeping with both their original heritage and also in living in today's world. A stick ball game is shown as well as other facets of their lives today in Oklahoma. An old stomp dance completes the film and serves to tie this generation with the others of a rich past.

Suggested Use: Contemporary Indian society.
(A Powers Parent Committee film)

LOON'S NECKLACE (F79) I J, 11 minutes

Indian story from British Columbia uses ceremonial masks to show how the loon, a water bird, received his distinguished neckband. A blind shaman regains his sight with the help of the Loon, and in return gives the Loon his dentalium necklace that is magically transformed into the Loon's neckband.

Suggested Use: Indian stories.

MARIA OF THE PUEBLOS (F2120) I J S A, 15 minutes

Maria Martinez developed pottery based on reconstruction of archeological findings. She is shown using the coil method, smoothing, slip glazing, polishing, and decorating the black pottery of San Ildefonso. Both her talented son and grandson are shown with their work.

Suggested Use: Recommended film for pottery techniques.

MORE THAN BOWS AND ARROWS (F2504 & 2505) J S A, 56 minutes

This is an excellent film for breaking down stereotype of the American Indian. It shows the impact Indian people have had on the political, social and cultural development of the United States. Part II continues to show the influence Indian culture has on today's way of life. Indian agriculture, mining and medical technology are among the subjects used to show the importance of Indian contributions.

Suggested Use: Indian history, contributions and cultural differences.

(A Bandon Parent Committee film)

NATION WITHIN A NATION: NAVAJOLAND USA (F1536) J S A, 13 minutes

A background film of modern Navajos in 1972 and how they are setting up businesses on this large and unique reservation of 140,000. Also discusses problems in adjusting to contemporary life.

Suggested Use: Contemporary Indian business; culture conflicts.

NAVAJO WAY, THE (F2347 & 2348) J S A, 48 minutes

A sensitive film reflecting the spiritual life of the Navajo community now and 25 years ago. This NBC produced film uses both older film and recent film to follow Mary Grey Mountain, her son Robert Lee, and aged medicine man Long Salt as they live in traditional and modern societies. An unusual, direct approach allows the student to get a very real feeling of the Navajo way as shown through this film. Note: Some frontal nudity included in some scenes as shown in the original television presentation.

Suggested Use: Recommended for indepth study of the Navajo people.

(A North Bend Parent Committee film)

NANOOK OF THE NORTH (F1417 & 1418) All, 54 minutes, black & white

Originally filmed during the silent era this film (with added music and narration) shows the epic communal life of an Eskimo family and their struggle for existence. Filmed in the Hudson Bay territory. (See Tuktu Series for more modern filmed segments of Eskimo life, in the classic style of Nanook).

Suggested Use: Lifestyles of the far north.

NATIVE AMERICAN MYTHS (F2362) P I, 24 minutes

Five traditional Indian stories are told in a cartoon presentation for young children: "Sky Woman" (Seneca), "How The Raven Gave Daylight Unto the World" (Haida), "How Coyote Stole Fire" (Klamath), "The Story of The First Strawberry" (Cherokee), and "How The People Came Out of The Underworld" (Hopi).

Suggested Use: Introduction to traditional stories from many tribes.

NORTH AMERICAN INDIAN LEGENDS (F2096) I J, 21 minutes

Beautifully filmed, adaptations of American Indian stories describe the appearance of the North Star and the origin of corn.

Suggested Use: How Indian stories have been used to transmit values, customs, and beliefs.

(A North Bend Parent Committee film)

NORTH AMERICAN INDIANS TODAY (F2127) J S A, 25 minutes

This film shows contemporary Indian peoples in today's world trying to regain cultural identity and ways of traditional life. Scenes include the Indian Ecumenical Conference, Miccosukee Indians in Florida's Everglades; in British Columbia, scenes of Kwakiutl dances at a modern potlatch and as recorded in the early 1900's by Edward S. Curtis, and also Navajos of the southwest in attempts to keep their land and water.

Suggested Use: Indian people in contemporary society.

(A North Bend Parent Committee film)

OSCAR HOWE: THE SIOUX PAINTER (F1892) S A, 27 minutes

This film is highly recommended for advanced art classes to communicate a unique, personal vision in visualizing and composing style. Excellent for specialized art classes, this film is not generally recommended for Indian cultural or historical usage purposes only. Should be previewed for possible cultural usage.

OUR TOTEM IS THE RAVEN (F1570) I J S A, 21 minutes

Chief Dan George portrays an elderly Washington State Indian who dislikes the urban life of his daughter's family and takes his grandson on a manhood quest to awaken his tribal traditions and Indian heritage. A distinctly Indian film that introduces some concepts and attitudes alien to the majority society.

Suggested Use: Cultural values; needs discussion.

OWL AND THE RAVEN, THE (F2316) P I J S A, 8 minutes

This delightful film uses animated seal skin figures to tell an Eskimo story with humor: how Raven's feathers became black.

Suggested Use: Eskimo stories.

(A North Bend Parent Committee film)

PEACH GANG, THE (F2500 & 2501) J S A, 40 minutes

Arthur Peach, an indentured servant living in Plymouth Colony in 1637, runs away from his master's household. He, and three friends travel to the Narragonsett Indian territory where they kill an Indian man and steal his furs. The Narragonsetts capture Peach and his friends and turn them over to the Plymouth government for trial. In 1638 the trial is held, with witnesses and testimony for both sides of the issue. But the drama and the final verdict is left unresolved and unanswered; the viewers become the "jury".

Suggested Use: American history; judicial system.

(A Bandon Parent Committee film)

PEOPLE ARE DANCING AGAIN, THE (F2254) I J S A, 28 minutes

A brief historical sketch is presented of how federal Indian policy has affected the Siletz people, of the Oregon Coast, including current attempts to regain the federal recognition of tribal status taken away almost 25 years ago. Tribal members give personal observations on the effects of termination and present their attempts on regaining and strengthening their identity in a non-Indian society. Shows traditional basket weaving production and gathering.

Suggested Use: Oregon history; contemporary Indian issues.

PEOPLE OF THE BUFFALO (F1361) I J S, 15 minutes

Romantic paintings are used to depict the dependency of Plains Indian people on the buffalo. The film shows the westward advance of white people disrupting this natural relationship, and the major battles that result between white settlers and Plains Indian people. (Beginning of film badly chopped up.)

Suggested Use: Indian history; culture conflict.

POTLATCH PEOPLE, THE (F2506) I J S A, 26 minutes

The Indian people of the Pacific Northwest live in an environment of abundance. Before white contact, the people lived in long houses of wood and enjoyed a highly-structured social system. The Potlatch is shown as a part of that system. The film also shows examples of how the Pacific Northwest tribes used art in every day life: Scenes of the major archaeological site at Ozette, Washington show articles that have been preserved in mud, and the historic 'Ksan Village in Canada is shown as an example of tribal efforts to reconstruct the culture.

Suggested Use: A good introductory film to show the art and social forms of the tribes of the Pacific Northwest.

(A Bandon Parent Committee film)

RED MAN AND THE RED CEDAR (F218) I J S, 11 minutes

Only film available to date which shows how the Pacific Coast Indians used the western red cedar tree for making a variety of useful articles including: clothing, shelter and transportation, food and art.

Suggested Use: Recommended to include in study of local coastal Indians.

RETURN TO THE RIVER (F167) I J, 9 minutes

Somewhat fuzzy narration and presentation mar this film on Indian salmon fishing on the Columbia River at Celilo Falls.

Suggested Use: A vehicle for discussion of fishing rights of Indians and some background of methods used.

RUN APPALOOSA, RUN (F2524 & 2525) All, 48 minutes

The Nez Perce tribe is famous for excellent standards in raising Appaloosa horses. One of the tribal members, Mary Blackfeather, raises a colt but under tribal law, it is sold. The film tells how the colt and Mary are eventually reunited and take part in a difficult race.

Suggested Use: A good example of contemporary Nez Perce life.

(A North Bend Parent Committee film)

SHADOW CATCHER, THE (F2502 & 2503) I J S A, 88 minutes

Edward S. Curtis' life devoted to photographing the American Indian is recounted in this semi-documentary film. His work in the Southwest and Plains is shown using his photographs and recreated actions. A major portion of the film describes and shows his own 1914 film, In The Land Of The Headhunters, in which Kwakiutl life is depicted with the use of drama.

Suggested Use: Indian lifestyle variations; photography.

(A North Bend Parent Committee film)

SOUTHWEST INDIAN ARTS AND CRAFTS (F821) J S, 14 minutes

Good overview of various techniques used by Indians of the southwest to produce Navajo rugs, San Ildefonso and Acoma pottery, Hopi and Zuni jewelry, Kachina dolls and Pima/Papago baskets. All items use the raw materials found near where they are transformed into beautiful articles.

Suggested Use: Indian art.

SOUTHWEST INDIANS OF EARLY AMERICA (F826) I J, 14 minutes

Although somewhat too academic in tone, this film recounts the ancestors of the Hopi, Pima, and Papago Indians who prospered in the southwestern United States a thousand years ago. They include the Hohakam, and the Anasazi, whose remains of dwellings, rock paintings and pictographs in northern Arizona and New Mexico tell us of their early history.

Suggested Use: Prehistory of America.

(The following Tuktu series offers a very warm, realistic and personal view of Eskimo life and "how it used to be". Tuktu tells his granchildren about life long ago with his father and mother. This highly recommended series is broken into independent units that give separate components of Eskimo life as it used to be.)

TUKTU AND HIS ANIMAL FRIENDS (F2099) All, 14 minutes

Tuktu is introduced by his father to all the small animals and birds that live upon the same land. Lemmings, birds, ground squirrels, weasels, sand pipers, ducks, and sea gulls are seen. While the spring brings berries to pick, Tuktu's father climbs a cliff to get bird eggs.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND HIS ESKIMO DOGS (F2100) All, 14 minutes

In the spring, dogs pack loads of provisions as visit are made in the ice-free land of fish weir. In the winter, dogs help sniff out seal blow holes. Back at home everyone shares the bounty of the seal, including the dog who helped locate it. When it is time to move to a new area, the dogs provide the means.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND HIS NICE NEW CLOTHES (F2101) All, 14 minutes

A sensitive film as Tuktu remembers his mother who made the clothes that protected the family from the sometimes harsh environment. Seal skin is prepared to make waterproof boots coated with oil. Thongs for ties are made of strips of hide, and caribou hide tents are constructed. Tuktu's mother is shown making seal skin clothes for summer and caribou clothes for the winter.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE BIG KAYAK (F2102) All, 14 minutes

Tuktu watches his father and the kayak man gather driftwood for building a new kayak. The wood is cut, bent, drilled with a bow drill, and joined before the soaked skin is sewn around the carefully built frame. Finally, the kayak is completed and Tuktu joins his father for its first voyage.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE BIG SEAL (F2103) All, 14 minutes

Tuktu follows his father as he looks for a seal's blow hole where the seal can catch a breath of air. Tuktu's father spears a seal and brings it home where he butchers it (a bit bloody for elementary students) and shares it with his neighbors.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE CARIBOU HUNT (F2104) All, 14 minutes

While a caribou crosses a lake, Tuktu's father pursues in a kayak. A spear is thrust in the caribou (may be unsuitable for elementary students) and the bones of the animal are used to make runners on a sled with legs used for cross bracing. Lines and tying thongs are made from the hide.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE CLEVER HANDS (F2105) All, 14 minutes

Tuktu's father uses a fishing spear he has made at the fish weir. The film shows how rocks are used to kill a ptarmigan for dinner; seal skin bags are used for storing oil for cooking and light, cooking pots are carved out of stone, and sun shields are worn to protect the hunter's sight. A cat's cradle string game ends this film that shows the inventiveness of Tuktu's family.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND INDOOR GAMES (F2106) All, 14 minutes

While two girls play in the howling wind on the ice, Tuktu's mother borrows fire from a relative to make ready for a joyous feast. We see a circle game, gymnastics, blind man's bluff, and play with ice toy tops. As Tuktu remembers in telling of this time, he says he clearly remembers this memorable, happy day as all rested following the day's fun.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE MAGIC BOW (F2107) All, 14 minutes

Before the coming of the rifle, Tuktu remembers when his father and friends tested their spear and their bow and arrows in friendly contests. A way of practicing for what was necessary to use in hunting, Tuktu's father makes a bow and arrows with the driftwood and bone materials available. We see the straightening and careful work necessary. Finally, Tuktu reports with pride that his father was the best marksman at the shooting contest.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE MAGIC SPEAR (F2108) All, 14 minutes

Fish are gathered in the winter from cache put up last summer. Then Tuktu watches fishing through the ice with a lure and a spear. In the summer, Tuktu learns from his father how to spear fish with a detachable pointed spear. Tuktu is given a fish eye to eat to help him see like a fish, while all enjoy the plenty of Tuktu's father.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE SNOW PALACE (F2109) All, 14 minutes

A good introductory film of Tuktu and his family and community. We see a large ice house being constructed on a winter move of camp to new hunting grounds. A smaller one is also used to protect the sled from hungry dogs. Life centers around the ice house as the men return from the day's hunt.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE TEN THOUSAND FISHES (F2110) All, 14 minutes

It's summer and Tuktu and his family travel to a fish camp with a stone weir that has been used for over 300 years to trap char. Tuktu's father readies his spear and produces a great string of fish. Tuktu's mother places ashes over the eyes of the fish so they will not tell others of how they were caught. An Eskimo fire drill makes the fire and everyone is thankful for the fish providing themselves to Tuktu's family.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE TRIALS OF STRENGTH (F2111) All, 14 minutes

While the wind howls outside, Eskimo families gather in an ice house. The men practice strength games with one another to ready themselves for the strength and skills needed for hunting and survival. Girls play a bobbin game and everyone laughs and has fun before an Eskimo drum dance concludes this pleasant day.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

WHO DISCOVERED AMERICA? (F2328) I J S A, 14 minutes

An attempt to show through archaeological evidence where Indian peoples came from. Evidence of Asian and African cultures predating Columbus in the Americas are shown. Archaeological evidence of the first domestication of corn is shown and of its extreme importance in the cultural development in the Americas. Sound archaeological evidence is used in this interesting, fact-filled film.

Suggested Use: Prehistory, archaeology and Indian history.

WOODLAND INDIANS OF EARLY AMERICA (F66) P, 11 minutes, black and white

An early 1958 attempt to reconstruct a Chippewa family turkey hunt, wild rice harvest, and other food gathering activities. The narrator continually talks down to the viewer, but most of the materials used are accurate representations.

Suggested Use: Old fashioned, but useful as an introductory film only.

EVALUATION

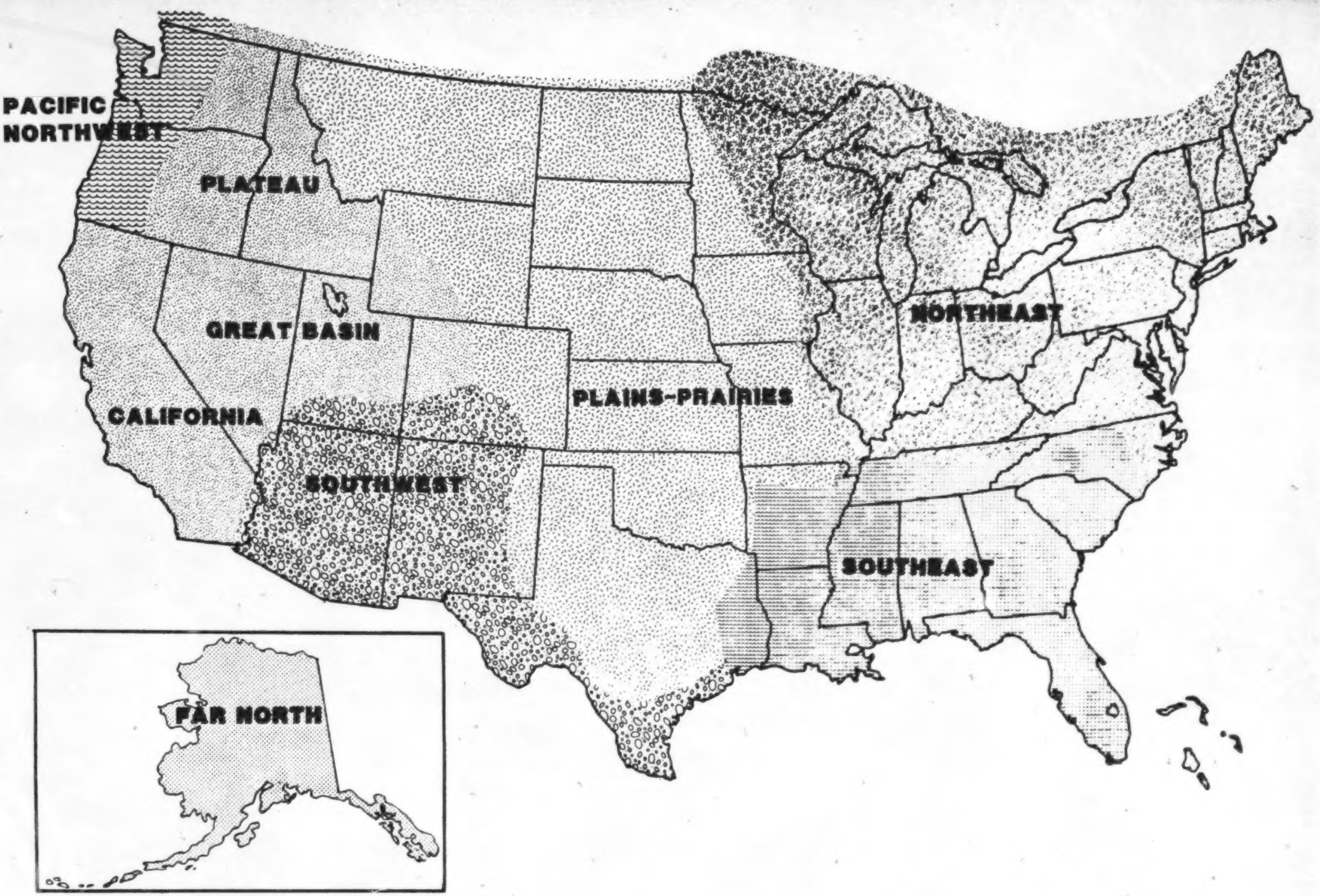
Grade: _____

Name (optional): ____

School (optional): ______________________________________

Please complete the following evaluation at the close of your Indian studies activities. It will assist us in measuring the affectiveness of the Activity Guide. Please forward to: Indian Education Coordination Program, Coos County ESD, 1350 Teakwood, Coos Bay, Oregon 97420.

1. How many of the six major cultural groups did your class study during this year?
2. How long was the Indian study in your class?
3. How many of the Activity Units did you use?
4. How many were used as suggested in the Text Activity Guide?
5. Had you ever done any of these activities in classes before? If so, which ones?
6. Which activities were least successful?
7. Which activities were most successful?
8. What suggestions do you have for improving the guide?
9. Overall Evaluation: Excellent___ Very Good___ Okay___ Ho-hum___
10. Other comments are appreciated: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